נ (ן)

Nun, the fourteenth Hebrew letter; when used as a numeral it stands for *fifty*.

The name of this letter נון in Syriac, Chaldee and Arabic, denotes *a fish*, the form of which appears to have been intended by its original figure. In the Phœnician alphabet its common form is this, Ↄ.

It is interchanged — (*a*) with the other liquids, as *Lamed*, p. CCCCXXI, A; Mem, p. CCCCXLIII, B; more rarely Resh, as נָדַח, Chaldee דְּנַח to be risen, as the sun; שְׁנַיִם, Aram. תְּרֵין two. Arab. نُرْفِيرٌ and فُرْفِيرٌ purple. —(*b*) with Yod, especially when it is the first radical, as יָאָה and נָאָה to be beautiful; יָצַב and נָצַב to stand, יָקַשׁ and נָקַשׁ to lay snares, compare Lehrg. § 112; and as to the affinity of roots פּן with other biliterals, as עֹ, עע, לה ibid. No. 2, 3. The primary stock of roots פּן (the same as of roots פּי) is often in the last syllable; hence נָהַם i.q. הָמָה to roar, to growl, נָרַח i. q. רוּחַ, דָּחָה, דּוּחַ; נָבַע, i. q. בּוּעַ, בָּעַע; נָאַר, i. q. אָרַר etc.

It is also worthy of remark, that the Chaldee, Arabic and Æthiopic, instead of doubling a letter, not unfrequently use a simple letter with Nun before it, e.g. אִנְבָּא for אִבָּא (see אֵב), מַנְדַּע for מַדַּע; also Arabic شُنْبُلَةٌ an ear of corn, שִׁבֹּלֶת; قُنْفُذٌ קִפּוֹד a bittern, Æthiop. ሰንበት:

I. נָא particle, used in submissive and modest request, which in many phrases may be rendered in Latin, *quæso* (*amabo*), in others *age*, Germ. commonly doch; [in English by *now*, as a word of entreaty]. (Syriac ܢܳܐ id., although it is but rarely used, and sometimes is not understood by the Syrians themselves; see Pref. to Lex. Man. Heb. Germ. ed. 3, page xxii. Sam. ࠍࠀ, ࠍࠀ. In Æth. there answer to this ነዐ: *age*, *veni*, which is commonly inflected like an imperative (compare הָלַם, هَلُمَّ), f. ነዒ: plur. ነዑ: ነዓ:; compare ናሁ: ነዋ: ነየ: behold; Amhar. ናለ: *veni*, *age*; [See Thes.]). This particle is added—

(1) to imperatives when no command is expressed, but entreaty, admonition, *quæso*, *amabo*, *dum*, Gr. δή, Germ. doch, doch einmal, [*I pray thee*], Gen. 12:13, אִמְרִי נָא "say, I pray thee," Gen. 24:2, שִׂים נָא יָדְךָ "put, I pray thee, thy hand," (leg doch einmal); Gen. 24:45, הַשְׁקִינִי נָא "give me, I pray thee, to drink," (laß mich doch einmal trinken); Jud. 12:6; Num. 20:10, שִׁמְעוּ נָא הַמֹּרִים "hear, now, ye rebels!" Compare אָנָּא, אָנָּה page LXIII, A.

(2) It is added to futures—(*a*) 1 pers. especially with ה parag., (see Lehrg. p. 871, seq), when leave is asked, Exod. 4:18, אֵלְכָה־נָּא "now do let me go," Germ. laß mich hinziehn; Isa. 5:1, אָשִׁירָה נָּא "let me now sing (O hearers)," laßt mich singen; 1 Ki. 1:12, אִיעָצֵךְ נָא עֵצָה "let me now give thee counsel;" Cant. 3:2; Num. 20:17, נַעְבְּרָה־נָּא "let us now pass by," allow us to pass; Ruth 2:2; Isa. 5:1, 5; 1 Sa. 20:29. The same expression is used by those who alone deliberate with themselves, and, as it were, ask their own leave („ich möchte doch wohl einmal hingehn," „ich will doch einmal hingehn"), Ex. 3:3, אָסֻרָה־נָּא וְאֶרְאֶה "now let me turn aside and see;" 2 Sam. 14:15, "and I thought with myself, אֲדַבְּרָה־נָּא אֶל הַמֶּלֶךְ now I will speak to the king;" Gen. 18:21; 1 Ch. 22:5. Used in expressing a wish, Job. 32:21, אַל־נָא אֶשָּׂא פְנֵי־אִישׁ "Oh! that I may not respect any man's person," (möge ich für niemanden parteyisch seyn!); in inciting, urging, Jer. 5:24, נִירָא נָא אֶת יְהוָֹה "Come! let us fear Jehovah."—(*b*) when joined to the second person with a particle of negation, it is deprecatory: Gen. 18:3, אַל־נָא תַעֲבֹר "pass not away I pray thee;" hence ellipt. אַל־נָא (do) *not I pray thee* (this); Germ. nicht doch! comp. אַל No. 2, a., Gen. 33:10; 19:18.—(*c*) to the third person, when it expresses—(*a*) wish and request, Psa. 124, יֹאמַר נָא יִשְׂרָאֵל "(so) let Israel say," Psa. 129:1; Cant. 7:9.—(*β*) a challenge, Jer. 17:15, "where is the word of the Lord?" יָבוֹא־נָא "let it now come."—(*γ*) asking leave, Gen. 18:4, יֻקַּח־נָא "let there now be brought," allow me to bring, Gen. 44:18.—(*δ*) with a negation, deprecation. Gen. 18:32, אַל־נָא יִחַר לַאדֹנָי "let not the Lord be angry."

(3) it is added to conjunctions and interjections—(*a*) אַל־נָא, No. 2, letter *b*.—(*b*) אִם־נָא *if indeed*, *if now* (εἴ ποτε, ἐάν ποτε), used in modestly, or almost timidly, assuming something. Genesis 18:3, אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ "if now I have found favour in thy sight," (which I desire to be the case rather than venture to assume); 24:42; 30:27; 33:10; 47:29; 50:4; Ex. 33:13; 34:9—(*c*) הִנֵּה־נָא *behold now!* (siehe einmal!) Gen. 12:11; 16:2; 18:27, 31; 19:8, 19, 20.—(*d*) אוֹי־נָא Jer. 4:31; 45:3; Lam. 5:16. Ellipt. are the following, Ps. 116:14, 18, נֶגְדָה־נָּא לְכָל־עַמּוֹ "oh that (it may be) before all his people." Those who speak courteously to superiors, or who ask submissively, frequently use the particle נָא often repeated. See Gen. 18:3; 19:7, 8, 18, 19.

II. נָא adj. *raw*, *half cooked*, used of flesh, Ex.

12:9; from the root נִיא Arab. نَاءَ Med. Ye, to be raw, half cooked.

נֹא Ezek. 30:14, 15, 16; Jerem. 46:25; fully, נֹא־אָמוֹן Nah. 3:8; [*No*], pr. n. of the Egyptian *Thebes*, or *Diospolis*, the very ancient and celebrated metropolis of Upper Egypt; called by Homer, ἑκατόμπυλος (Il. ix. 383), 140 stadia in circuit, and standing on both sides of the Nile, remarkable for the multitude and the magnificence of its temples, obelisks, and statues (see Diod. Sic., xvii. 1), laid waste in the time of Nahum the prophet, (probably by the Assyrians), a little before Nineveh (see Nah. loc. cit.); afterwards partially restored by the Ptolemies, and even by the Romans. Its very splendid ruins, which are called by the names of the neighbouring villages, *Medinat Abu*, *Luxor*, *Kurna*, are figured in *Descr. de l'Egypte*, t. ii. iii. The LXX. in Eze. render it Διόσπολις, in Nah. μερὶς Ἀμμών; this latter seems to be a literal interpretation of the Egyptian name; נֹא, Egypt. ⲛⲟϩ, i. e. σχοῖνος, a measuring line; then a part, a share measured out; and אָמוֹן, ⲁⲙⲟⲩⲛ (Jupiter) Ammon, see אָמוֹן No. III, hence נֹא אָמוֹן *the portion*, possession of the god *Ammon*, who was there worshipped with much splendour. See Jablonskii Opuscula, ed. te Water, t. i. page 163—168; compare Champollion, l'Egypte sous les Pharaons, t. i. p. 199, seq.

נָאד an unused root. Arab. نَأَدَ to give forth water (as the earth), whence نَأْدٌ land yielding water. [In Thes. Gesenius prefers to take this root as being almost the same as נוּד to shake about.] Hence—

נֹאד m. (for נְאֹד) plur. נֹאדוֹת (once נאוד Judges 4:19 כתיב), *a bottle*, as of milk, Jud. 4:19; of wine, 1 Sam. 16:20; Josh. 9:4, 13. Bottles for keeping wine were hung up in the smoke, as is shewn by Ps. 119:83. [This passage does not prove any such custom; it only shews that if so hung they would be spoiled.]

נָאָה not used in Kal, i. q. נָוָה TO SIT, TO DWELL. (Kindred is the Greek ναίω, ναός. The primitive meaning appears to me to be that of *quiescence*, see Hab. 2:5; Æth. ነፍስ: to respire, to rest, and it even approaches in meaning to נוּחַ.) Hence נָאָה plural const. נְאוֹת habitations.

Pilel נָאוָה (compare שָׁחָה Hithpa. הִשְׁתַּחֲוָה), Psa. 93:5; plur. contr. נָאווּ (for נָאֲווּ).—(1) followed by לְ *to be suitable for any one, to become any one;* (prop. *to sit well* on any one; compare Plin. Paneg. x. *quam bene humeris tuis sederet imperium*, a metaphor taken from garments. So the German jemandem gut sitzen was formerly used in the wider signification of *being suitable, becoming*, from which use is derived the noun Sitte; now it is said in German, es kleidet jemanden, steht ihm wohl an. Some have taken נָאוָה as the Niph. of the verb אָוָה: to be desired; hence, to be agreeable, becoming). Ps. 93:5; לְבֵיתְךָ נַאֲוָה קֹדֶשׁ "holiness becometh thine house;" comp. adj. נָאוֶה.

(2) absol. *to be becoming*, i. e. handsome, agreeable, Cant. 1:10 (2:14; 4:3). [In Thes. these two passages are removed to נָאוָה], Isa. 52:7.

[Derivatives the two following words.]

נָאָה i. q. נָוֶה, נָוָה only in pl. constr. נְאוֹת.—(1) a word altogether poetic, *a seat, dwelling*—(*a*) of men, or God, as נְאוֹת יַעֲקֹב Lam. 2:2; נְאוֹת חָמָס Vulg. *domus iniquitatis*, Ps. 74:20; נְאוֹת אֱלֹהִים Ps. 83:13. —(*b*) of flocks, *pastures*, where the flocks lie down, remain, and rest (see the root), Jer. 25:37; Am. 1:2, נְאוֹת מִדְבָּר the pastures of the desert, Ps. 65:13; Jer. 9:9; נְאוֹת דֶּשֶׁא green pastures, Ps. 23:2.

נָאוֶה (for נַאֲוֶה, from the root נָאָה) adj., only in f. נָאוָה.—(1) *becoming, seemly*, followed by לְ Ps. 33:1, לַיְשָׁרִים נָאוָה תְהִלָּה "praise is becoming for the upright;" Prov. 17:7; 19:10; 26:1.

(2) *beautiful*, Cant. 1:5; 6:4. Compare נָוֶה, נָוָה.

נָאַם i. q. Arab. نَأَمَ to mutter, to murmur, to speak in a low voice; (compare הָמָה, נָהַם, Gr. μύω), specially used of *the voice of God*, by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. in this phrase, נְאֻם יְיָ צְבָאוֹת, נְאֻם יְהוָה "the voice of Jehovah (is);" or (so) hath Jehovah revealed. This the prophets themselves were accustomed either to insert in the discourse, like the Lat. *ait*, *inquit Dominus*, Am. 6:8, 14; 9:12, 13, or to add at the end of a sentence, Am. 2:11, 16; 3:10, 13, 15; 4:3, 5, 8—11, and so very frequently in Ezek. (5:11; 12:25; 13:8, 16; 14:11, 14, 16, 18, 20; 15:8; 16:8, 14, 19), and in Jer., rather less frequently in Isaiah (3:15; 14:22; 17:3, 6; 19:4; 22:25; 31:9; 37:34); see as to this and similar expressions, Kleinert üb. die Echtheit der Jes. Weissagungen, vol. i. p. 246. Rarely is it used of mere mortals, Nu. 24:3, נְאֻם בִּלְעָם "the utterance of Balaam;" verse 15; and even of poets [but "who spake as they were moved by the Holy Ghost"], 2 Sam. 23:1; Prov. 30:1; Ps. 36:2, נְאֻם פֶּשַׁע "an utterance (song) concerning wickedness.

[Once used in **fut. Jer. 23:31**, וַיִּנְאֲמוּ "and they utter oracles."]

[נְאֻם given as a noun in Thes. (of the form גְּבוּל), found once in the absolute state, Jerem. 23:31, see above נְאֻם.]

נָאַף fut. יִנְאַף, and Piel נִאֵף, part. מְנָאֵף, TO COMMIT ADULTERY, used both of the male and female, Ex. 20:14, followed by an acc., to commit adultery with a woman, Prov. 6:32; Lev. 20:10; Jer. 29:23. In the same manner as זָנָה to commit fornication, it is applied to the turning aside of Israel from the true God to the worship of idols, Jer. 3:8, אֲשֶׁר נִאֲפָה מְשֻׁבָה יִשְׂרָאֵל "because rebellious Israel commits adultery;" Jer. 5:7; 9:1; 23:14. Followed by an acc. Jer. 3:9, וַתִּנְאַף אֶת־הָאֶבֶן וְאֶת־הָעֵץ "and she commits adultery with stone and wood;" Eze. 23:37. Hence—

נִאֻפִים m. pl. *adulteries*, Jer. 13:27; Ezek. 23:43; and—

נַאֲפוּפִים m. pl. id. Hos. 2:4, תָּסֵר...נַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ "let her take her adulteries from between her breasts." Here the sacred writer speaks of immodestly uncovered breasts as the seat of lust, immodesty, and meretricious solicitation; just as elsewhere the stiff neck is spoken of as the seat of pride, Ps. 73:6; and the neck of strength, Job 41:14.

נָאַץ fut. יִנְאַץ, TO DERIDE, TO DESPISE, TO REJECT WITH CONTEMPT AND DERISION (apparently kindred to לוּץ), as instruction, admonition; with an acc. Jer. 33:24; Pro. 1:30; 5:12; 15:5; the counsel of God, Ps. 107:11. Often used of God as rejecting men, Deut. 32:19; Lam. 2:6; absol. Jer. 14:21, "reject not, for thy name's sake!" Comp. syn. מָאַס.

PIEL נִאֵץ, fut. יְנַאֵץ—(1) i. q. Kal, *to reject, to contemn*, Isa. 60:14; especially God, Ps. 10:3, 13; 74:18; Isa. 1:4; 5:24; Num. 14:23; 16:30.

(2) causat. *to cause to speak evil*, to give occasion for evil speaking, 2 Sam. 12:14.

HIPHIL, fut. יָנֵאץ (in the Syriac manner for יָנִאץ), intrans. *to be despised, to be contemned*, Ecc. 12:5. —LXX., Vulg., Syr., *shall flourish* (as if from נוּץ), but this does not agree with the context.

HITHPOEL, part. מִנֹּאָץ for מִתְנֹאָץ Isa. 52:5, *contemned, rejected*, prop. exposed to contempt, (der sich verachten lassen muß). Hence—

נְאָצָה f. *contumely, reproach*, Isa. 37:3; and—

נְאָצָה f. pl. נֶאָצוֹת id. Neh. 9:18, 26, and נָאֲצוֹתֶיךָ Eze. 35:12.

נָאַק onomatopoet. i. q. cogn. אָנַק (which see), TO GROAN, TO CRY OUT from anguish, or sorrow, Eze. 30:24; Job 24:12. Hence—

נְאָקָה f. const. st. נַאֲקַת *the crying out, the groaning* of the oppressed, Ex. 2:24; 6:5; Jud. 2:18, pl. const. נַאֲקוֹת Eze. 30:24.

נָאַר not used in Kal, cogn. to the root אָרַר to curse.

PIEL נֵאֵר TO ABHOR, TO REJECT, Lam. 2:7; Psalm 89:40. Arab. نار Med. Waw, to shun anything with abhorrence, to flee away, نعر to be opposed, to resist, to be unwilling.

נֹב (perhaps for נֹבָה "high place," from the root נָבָה), [*Nob*], pr. n. of a sacerdotal town in the tribe of Benjamin, near Jerusalem, 1 Sa. 22:11, 19; Neh. 11:32; Isa. 10:32. With ה parag. נֹבֶה for נֹבָה towards Nob, 1 Sa. 21:2; 22:9.

נָבָא not used in Kal, pr. as it seems to me, i. q. נָבַע (ע being softened into א) TO CAUSE TO BUBBLE UP, hence *to pour forth* words *abundantly*, as is done by those who speak with ardour or divine emotion of mind. Arab. نبأ I. II. to shew, to declare, i. q. اخبر, Conj. II. specially used of a prophet, who reveals or declares the words of God to men. (Kindred is the Æth. ነበበ: to speak.) It is incorrect to make *extolling, celebrating*, the primary idea in this word.

NIPHAL נִבָּא—(1) *to speak* (as a prophet) *by a divine power, to prophesy*, Gr. προφητεύω. In Hebrew, the passive forms, Niphal and Hithpael, are used in this verb, from the divine prophets having been supposed to be moved rather by another's powers than their own, [which is the simple truth, "holy men spake as they were moved by the Holy Ghost"]; ideas of this kind were in Latin often expressed by deponent verbs (see Ramshorn, De Verbis Deponentibus Latinorum, p. 24); compare verbs of speaking when passively expressed, as *loqui, fari, vociferari, concionari, vaticinari* (Ramshorn, loc. cit. p. 26).—This is the usual word for the utterance of the prophets, whether they are rebuking the wicked, or predicting future events. Const.—(*a*) absol. Jer. 23:21, לֹא דִבַּרְתִּי אֲלֵיהֶם וְהֵם נִבָּאוּ "I spake not unto them (i. e. I neither commanded nor inspired) but they prophesied." Am. 3:8, "(if) a lion roars, who does not fear? (if) the Lord speaks מִי לֹא יִנָּבֵא who shall not prophesy?" Joel 3:1; Eze. 11:13;

:7:7; 1 Ki. 22:12; Jer. 19:14.—(*b*) with the addition of the name of a people or country to which the prediction refers; followed by לְ Jer. 14:16; 20:6; 23:16; 27:16; 37:19; followed by עַל, commonly so used in a bad sense (in threatening), Jer. 25:13; 26:20; Ezekiel 4:7; 11:4; 13:16; 25:2; 29:2; 34:2; 35:2; 39:1; in a good sense (when the prediction contains consolations and the hope of a happier age), Eze. 37:4; also followed by אֶל in a bad sense, Jer. 26:11, 12; 28:8; Ezek. 6:2; 13:2, 17; 21:2; in a good sense, Eze. 36:1; 37:9.—(*c*) with an accusative of what the prophet predicts, Jer. 20:1; 25:13; 28:6; e.g. נִבָּא שֶׁקֶר "*he prophesied lies*," Jer. 14:14; 23:25, 26; 27:10, 15; נִ׳ חֲלֹמוֹת שֶׁקֶר Jer. 23:32; and followed by בְּ, בַּשֶּׁקֶר pr. to prophesy with falsehood, as a lying prophet, Jer. 20:6; 29:9. The words of the prophet often follow with לֵאמֹר prefixed, Jerem. 32:3, or וְאָמַר Eze. 21:33; 30:2.—(*d*) followed by בְּ of him by whose inspiration the prophet prophesied, hence the prophets of God are said to prophesy בְּשֵׁם יְיָ Jeremiah 11:21; 14:15; 23:25; 26:9, 20; 27:15; 29:21; the prophets of Baal בַּבַּעַל Jer. 2:8.—(*e*) followed by לְ referring to the object of the prophecy (like letter *c*) Jer. 28:9, and to the time to which the prophecy belongs, Eze. 12:27.

(2) *to sing holy songs* as led by the Spirit of God, *to praise God*, 1 Sa. 10:11; 19:20; 1 Ch. 25: 2, 3.—Pret. 2 pers. נִבֵּאתָ and once נִבֵּיתָ (like verbs לה) Jerem. 26:9; part. נִבָּא plur. נִבְּאִים and נִבָּאִים Jer. 14:14, 16, as if from the sing. נִבָּא according to the analogy of verbs לה, which is also found in the Inf. with suff. הִנָּבְאוֹ Zec. 13:4.

HITHPAEL—(1) i. q. Niph. No. 1. *to prophesy*, absol. Nu. 11:25—27; 1 Ki. 22:10; Ezek. 37:10; followed by לְ 1 Kings 22:8, 18, and עַל 2 Ch. 20:37 of him to whom the prophecy refers. הִתְנַבֵּא בַבַּעַל to prophesy by the authority of Baal, Jer. 23:13.

(2) *to sing* as seized with a divine impulse, *to praise God*, used of the sons of the prophets and Saul, 1 Sam. 10:6, 10; 1 Sam. 19:20—24; used of the excited raving of the prophets of Baal, 1 Kings 18:29. Hence—

(3) *to be mad*, μαίνεσθαι, or rather *to act as if mad*, 1 Sam. 18:10. As the prophets when moved by the Spirit of God were often like madmen vehemently agitated, and spasmodically distorted [this applies rather to false prophets than to true ones], hence in Greek and Latin words of raving (μάντις from μαίνομαι; *furor*, *furere*) were often applied to the divine [?] impulse of their prophets and oracular poets. In Jer. 29:26 there are found conjoined מְשֻׁגָּע וּמִתְנַבֵּא *mad and prophesying*, and a true prophet, 2 Kings 9:11, is called in derision *a madman*.

Hence נְבוּאָה, נָבִיא, נְבִיאָה, also נְבוֹ and its compounds.

נְבָא Chald. Ithpael הִתְנַבִּי *to prophesy*, Ezr. 5:1.

נָבַב TO BORE, TO HOLLOW OUT, i. q. חָלַל. Part. pass. נָבוּב *hollow*, Exod. 27:8; 38:7; Jer. 52:21; metaph. *empty, foolish*, Job 11:12; see as to this passage under the word לָבַב Niphal.

Hence בָּבָה for נְבָבָה gate, pupil of the eye. Others take בוב as the root of both these words.

נָבָה an unused root, prob. i. q. Arab. نبا to be prominent, to be high; hence pr. n. נֹב (for נֹבָה), נְבָיוֹת.

נֹבָה see נֹב

נְבוֹ—(1) [*Nebo*], pr. n. the planet *Mercury* (Syr. and Zab. ܢܒܘ), worshipped as the celestial scribe by the Chaldeans (Isa. 46:1) and the ancient Arabians; see Comment. on Isa. ii. p. 344, 366. The etymology of the name does not ill accord with the office of Mercury; namely נְבוֹ for נְבוֹא i. q. נָבִיא the interpreter of the Gods, the declarer of their will; from the root נָבָא. As to the worship of Mercury by the Chaldeans and Assyrians, we find it attested by the proper names which have this name at the beginning, as *Nebuchadnezzar*, *Nebushasban* (see them a little below), and also those mentioned by classic writers, *Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonabus*, etc.

(2) of a mountain in the borders of Moab (Deut. 32:49; 34:1), and of a town near it (Num. 32:3, 38; Isa. 15:2).

(3) of a town in the tribe of Judah (Ezr. 2:29; 10:43); more fully (to distinguish it from the former) נְבוֹ אַחֵר (Neh. 7:33). Both places seem to have been so called from the worship of Mercury. [In Thes. they are derived from נָבָה.]

נְבוּאָה f. (from the root נָבָא), *prophecy, prediction*, Neh. 6:12; 2 Chron. 15:8; also used of any book written by a prophet, 2 Chron. 9:29.

נְבוּאָה Chald. id., Ezr. 6:14.

נְבוּזַרְאֲדָן pr. n. Chald. ("*Mercury's leader, lord*;" i. e. the leader whom Mercury favours, as if Hermianax; compound of נְבוֹ, *sar*, a prince, and אֲדָן i. q. אָדוֹן lord; comp. *Sardanapalus*, i. e. the prince, the great lord), [*Nebuzaradan*], a military com-

mander in the army of Nebuchadnezzar, 2 Ki. 25:8; Jer. 39:9; 52:12.

נְבוּכַדְנֶאצַּר 2 Ki. 24:1; 25:1; Ezr. 2:1; 5:12; more rarely נְבוּכַדְרֶאצַּר Jer. 39:1, 11; 43:10; Eze. 29:18; pr. n. *Nebuchadnezzar*, king of Babylonia, who destroyed Jerusalem, and led the Jews into captivity. The LXX write the name Ναβουχοδονόσορ; Ναβουχοδονόσορος, Beros. ap. Jos. c. Ap. i. 20, 21; Strabon. xv. 1, § 6 (comp. נְבוּכַדְרֶאצַּר). In Arab. contractedly بختنصر. The signification of the name appears to me to be, "the prince of the god Mercury;" compounded of נְבוֹ, which, though placed in the genit., stands first in these names, *chodna* (read *chodana*), God, properly Gods, in plur. majest.; like the Pers. خداوند, and *zar*, a prince. Compare the other names beginning with *Nebu*. Lorsbach explained this name نبو خدان سر "Nebo is the prince of gods" (Archiv für Morgenländ. Litteratur, ii. p. 247); Bohlen نبو خدا اذر "Nebo is the god of fire."

נְבוּשַׁזְבָּן pr. n. Pers. (نبو چشبان "worshipper of Mercury," as if Hermodulus); [*Nebushashban*], borne by the chief of the eunuchs of Nebuchadnezzar, Jer. 39:13.

נָבוֹת ("fruit," "produce," from the root נוּב), [*Naboth*], pr. name of a Jezreelite, put to death by the artifices of Ahab [rather of Jezebel]: 1 Kings 21:1, seq.

נְבִזְבָּה Dan. 2:6, plur. נְבִזְבְּיָן; 5:17, f.; Chald. *a gift;* compare Jer. 40:5; Deut. 33:24, in Targ. Jonath. If this word were of Chaldee origin, it might be derived from the root בְּזַבְּז to ask for, for נִבְזַבְּזָה one ז being omitted; comp. גָּלְגֹּלֶת Γολγοθᾶ; but such a word could only be formed from the Conj. Niphal, which does not exist in Chaldee.—[In confirmation of the opinion of those who refer this word to the Niph. of the Ch. verb בְּזַבְּז appeal may be made to a similar instance נִדְבָּךְ; nor is it absurd in Chaldee to regard nouns as being formed after the analogy of the conjugation Niphal, although this form is unused in the verb. Similar examples in Heb. are אֶשְׁתְּמֹעַ, שַׁלְהֶבֶת. Ges. App.]—It is better therefore to consider it to be of Persic original; comp. نوازان *nuwazan*, and نوازا *nuwaza*, donation; from the verb نواختن *nuwachten*, to benefit, to load with gifts and praises, as a king an ambassador. [In Thes., Ges. rejects the Persic etymology, and regards the Chaldee one previously given as the true one; looking on the נ merely as formative.] Some have supposed that this word was formed from the Greek νόμισμα (*m* being changed to *b*), but the idea of money is altogether foreign from the passage.

נָבַח TO BARK, an onomatopoet. root; once found, Isa. 56:10 (Arab. نبح id.). Hence—

נֹבַח ("a barking"), [*Nobah*], pr. name of a man, Num. 32:42, from whom also the town of Kenath received the same name (see קְנָת) Jud. 8:11.

נִבְחַז [*Nibhaz*], pr. n. of an idol of the Avites, 2 Ki. 17:31, which, according to the Hebrew interpreters, had the figure of a dog; in this they probably make a conjecture, deriving it from the root נבח, although there are actually some traces of the worship of an idol in Syria in the figure of a dog, see Ikenii Dissert. de Idolo Nibchas in ejus Dissertt. Bremæ 1749, editis, p. 143, seqq. In the books of the Sabæans נבאז (the identity of which with נבחז, may be doubted), is the lord of Darkness, evil demon, see Norbergii Onomast. cod. Nasar. p. 100.

נָבַט not used in Kal.

Piel, נִבַּט once (Isa. 5:30), and

Hiphil הִבִּיט—(1) TO LOOK, TO BEHOLD. Constr. absol. Isa. 42:18; הַבִּיטוּ לִרְאוֹת "look that ye may see," etc. Isa. 63:5, אַבִּיט וְאֵין עֹזֵר "I looked (around) but there was no helper;" Isa. 18:4, followed by an acc. sometimes having ה local, *to look at*, Job 35:5, הַבֵּט שָׁמַיִם וּרְאֵה "look at the heaven and see;" Ps 142:5; Gen. 15:5, הַבֶּט נָא הַשָּׁמַיְמָה "look now towards heaven," also followed by אֶל Ex. 3:6; Num. 21:9; Isa. 51:2, 6; לְ Ps. 104:32; Isa. 5:30; עַל Hab. 2:15, of the place looked at; מִן of the place looked from, Ps. 33:13; 80:15; 102:20. Followed by בְּ, it is, to look at with pleasure, Ps. 92:12 (compare בְּ No. 4, *a*), followed by אַחֲרֵי to look at some one departing, to follow with one's eyes, Ex. 33:8, but אַחֲרָיו after oneself, i.e. to look back, 1 Sam. 24:9; Gen. 19:17.—Followed by מֵאַחֲרֵי Gen. 19:26, וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו "and his (Lot's) wife looked from behind him" (her husband). In the same sense it might have been said אַחֲרֶיהָ *post se*, as the Vulg. has rendered it. For as the wife was commanded to follow her husband and not to look behind, she ought to have looked straight on, and to have followed her husband's back with her eyes. Figuratively—(*a*) *to regard* anything, *to have respect* to anything, with an acc. Am. 5:22; Ps. 84:10; 119:15; Lam. 4:16; followed by אֶל 1 Sa. 16:7; Isa. 22:11; 66:2; Ps. 119:6; followed by לְ Ps. 74:20.—(*b*) *to look* at anything but

without doing anything, e. g. as God looks at the wicked, i. e. *to bear patiently* (ruhig mit an sehn) Hab. 1:3, 13 (but compare Ps. 10:14).—(c) *to rest one's hope* in anything; followed by אֶל Ps. 34:6.

(2) *to see, to behold,* like רָאָה, Num. 12:8; 1 Sa. 2:32; Isa. 38:11.

Derived nouns מַבָּט, and

נְבָט ("aspect"), [*Nebat*] pr. n. of the father of Jeroboam, 1 Ki. 11:26.

נָבִיא m. Arab. نَبِيّ for نَبِيء Syr. ܢܒܝܐ *a prophet,* who as actuated by a divine afflatus, or spirit, either rebuked the conduct of kings and nations, or predicted future events (see the root נָבָא) Deu. 13:2; Jud. 6:8; 1 Sa. 9:9; 1 Ki. 22:7; 2 Ki. 3:11; 2 Chr. 28:9. With the idea of a prophet there was this necessarily attached, that he spoke not his own words, but those which he had divinely received (see Philo, t. iv. p. 116, ed. Pfeifferi, προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου· 2 Pet. 1:20, 21), and that he was the messenger of God, and the declarer of his will; this is clear from a passage of peculiar authority in this matter, Ex. 7:1, where God says to Moses, נְתַתִּיךָ אֱלֹהִים לְפַרְעֹה וְאַהֲרֹן אָחִיךָ יִהְיֶה נְבִיאֶךָ "I have constituted thee as God to Pharaoh, and Aaron thy brother shall be thy prophet," i. e. in intercourse with Pharaoh, thou, as being the wiser [and the one with whom God communicated directly], shalt act as it were the part of God, and suggest words to thy brother; and thy brother, who is more fluent of speech, shall declare as a prophet what he receives from thee. In the same sense there is said, Ex. 4:16, הוּא יִהְיֶה לְךָ לְפֶה "he shall be to thee for a mouth," compare Jer. 15:19; Sing. collect. appears to be used of *prophets,* [such an allegation would contradict the New Test., Christ our prophet is here spoken of], Deu. 18:15, 18 (compare עֶבֶד יְיָ) see, however, Acts 3:22; 7:37, where those words are referred to Christ [and this ought to have hindered Gesenius from *daring* to apply them differently]. Those who were brought up for the prophetic office [rather, those who were taught by the prophets], are called בְּנֵי הַנְּבִאִים sons, i. e. disciples of the prophets, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1; compare Pers. sons, i. e. disciples of the Magi.—Farther, there were also among the people of Israel *false prophets,* who pretending to be divinely inspired, pleased the ears of the people with soft words, and were therefore severely rebuked by the true prophets (see Isa. 28:7—13; Jer. 14:13, seq. 27:9, seq. 28:10, seq.), and also there were soothsayers who prophesied in the name of Baal and Ashtaroth; נְבִיאֵי הַבַּעַל 1 Ki. 18:19, 40; 2 Ki. 10:19; and נְבִיאֵי הָאֲשֵׁרָה 1 Ki. 18:19, even these are called נָבִיא simply Hos. 4:5; 9:7, 8, compare Isa. 3:2. The idea of a prophet is sometimes more widely extended, and is applied to any one admitted to familiar intercourse with God, to whom God made known his will, e. g Gen. 20:7; to the patriarchs, Ps. 105:15.

נְבִיא Ch. id. Ezr. 5:1; 6:14.

נְבִיאָה f.—(1) *a prophetess,* 2 Ki. 22:14; 2 Ch. 34:22; Neh. 6:14; Jud. 4:4.

(2) *the wife of a prophet,* Isa. 8:3, as in Lat. *episcopa, presbytera,* used of the wife of a bishop or presbyter.

(3) *a poetess,* Ex. 15:20. [This meaning is uncalled for in this place, as well as in every other occurrence.]

נְבָיוֹת ("high places," see נָבָה), [*Nebaioth*], pr. n. *Nabathæa,* the *Nabathæans,* a people of northern Arabia, of the race of Ishmael (Gen. 25:13; 28:9), possessed of abundant flocks (Isa. 60:7); also living by merchandize and rapine (Diod. ii. 48; iii. 42). (Arab. نَبَط and نَبِيط in which ط has sprung from the ת servile of the Hebrew.) Relandi Palæstina, p. 90, seq.

נָבַךְ an unused root, i. q. נָבַע and نَبَجَ, Ch. נְבַג *to gush forth;* whence—

נֵבֶךְ only in pl. Job 38:16, נִבְכֵי־יָם "the fountains of the sea." LXX. πηγὴ θαλάσσης.

נָבֵל (Isaiah 40:7) fut. יִבּוֹל.—(1) TO BE, or TO BECOME WITHERED, FADED, used of leaves and flowers falling off from being faded, Ps. 1:3; 37:2; Isa. 1:30; 28:1; 40:7, 8; Eze. 47:12.—Isa. 34:4, "their host (the host of heaven, i. e. the stars) shall fall as the leaves of the vine fall;" Ps. 37:2. (Kindred are אָבַל, בָּלָה, also נָפַל.)

(2) Figuratively applied to men, *to fall down, to faint, to lose one's strength,* Ps. 18:46; Ex. 18:18; Isa. 24:4; used of a mountain, Job 14:18, הַר־נוֹפֵל יִבּוֹל "the mountain that falls lies prostrate," it is like a dead man, it cannot get up. Compare the derived noun נְבֵלָה a corpse.

(3) *to be foolish, to act foolishly,* (withering and decay being applied to folly and impiety, just as on the contrary, strength is applied to virtue and piety, compare Arab. لَغَبَ, هَرِجَ, نَاجِدٌ, al. cf

which have the signification of flaccidity and weakness, and are thence transferred to stupidity and dulness). Prov. 30:32. See the noun נָבָל.

Piel נִבֵּל—(1) *to account vile, to despise*, Deu. 32:15; Mic. 7:6 (comp. Arab. حمق to be foolish, VII. to be vile, abject).

(2) *to disgrace, to treat with contempt.* Nah. 3:6; Jer. 14:21, אַל־תְּנַבֵּל כִּסֵּא כְבוֹדֶךָ "do not disgrace the throne of thy glory;" (compare נַבְלוּת). Hence the following words—

נָבָל fem. נְבָלָה adj.—(1) *stupid, foolish*, Prov. 17:7, 21; Jer. 17:11. More often—

(2) *impious, abandoned, wicked* (comp. אֱוִיל), 1 Sa. 25:25; 2 Sam. 3:33; specially *impious, ungodly.* Job 2:10; Ps. 14:1; 53:2, אָמַר נָבָל בְּלִבּוֹ אֵין אֱלֹהִים "the fool saith in his heart, there is no God." The Arabs use with the same extent of signification the word كافر.

(3) [*Nabal*], pr. n. m. 1 Sa. 25:3, seq.

נֵבֶל & **נֶבֶל** plur. נִבְלֵי, נְבָלִים m.

(1) *a skin bottle*, so called from its flaccidity (see נָבֵל). LXX. twice ἀσκός. Poet. Job 38:37, "the bottles of heaven," i.e. the clouds, a metaphor of common use in Arabic.

As it was anciently the custom to use skin bottles for carrying or keeping water, milk, wine, etc., hence this name—

(2) is applied to vessels for liquids of whatever kind, *vessels, pitchers, flasks.* Isa. 30:14, נֵבֶל יוֹצְרִים "a potter's pitcher." Lam. 4:2, נִבְלֵי חֶרֶשׂ "earthen pitchers;" compare Jer. 13:12; 48:12. More fully, plur. כְּלֵי נְבָלִים vessels of the kind of pitchers, Isa. 22:24; opp. to הָאַגָּנוֹת basons.

(3) an instrument of music. Gr. νάβλα, ναῦλα (נַבְלָא), Lat. *nablium*, see Strabo, x. p. 471; Casaub., Athen., iv. page 175; Casaub., Ovid., A. A. iii. 327; often connected with the harp (כִּנּוֹר), Ps. 57:9; 81:3; 92:4; 108:3; Isa. 5:12; Amos 5:23; 6:5; pleon. כְּלִי נֶבֶל Ps. 71:22; plur. כְּלֵי נְבָלִים 1 Ch. 16:5. Josephus (Antiqu., vii. 12, § 3) describes this instrument as a species of lyre, or harp, having *twelve* strings, and played on with the fingers (not with a plectrum), but the Hebrew words נֵבֶל עָשׂוֹר Ps. 33:2; 144:9, appear to indicate a *ten stringed nabel.* Jerome says that it was triangular in form like a Δ inverted (which was the form also of the *sambuca*, Vitruv. vi. 1); and perhaps it took its name from this circumstance: as water vessels, or *cadii* (see כַּד), had the figure of a pyramid or cone.

נְבָלָה f. ["adj. f. *foolish*, Job 2:10"]—(1) *folly*, נְבָלָתִי עֲשׂוֹת עִמָּכֶם נְבָלָה Job 42:8, "lest I inflict on you the punishment of your folly;" comp. עָשָׂה חֶסֶד עִם Gen. 24:49; 47:29.

(2) *wickedness*, 1 Sa. 25:25.

(3) *shameful act of wickedness*, as rape, incest, Jud. 19:23, 24; 2 Sam. 13:12. A common phrase is עָשָׂה נְבָלָה בְּיִשְׂרָאֵל, עָשְׂתָה Gen. 34:7; Deut. 22:21; Jud. 20:10; Jerem. 29:23; compare זִמָּה ע׳ וּנְבָלָה בְּיִשְׂרָאֵל Jud. 20:6.

נְבֵלָה f. const. נִבְלַת (Ps. 79:2); with suff. נִבְלָתִי Isa. 26:19; elsewhere נִבְלָתְךָ, נִבְלָתוֹ, *a corpse* (see the root No. 2; compare מַפֶּלֶת from the root נָפַל), of men, Deut. 21:23; of animals, Levit. 5:2; 7:24; figuratively of idols, Jer. 16:18; compare פֶּגֶר Lev. 26:30. Collect. corpses, Levit. 11:11; Isa. 26:19. (Arab. نبيلة id.)

נַבְלוּת f. *shame, disgrace;* hence *pars obscœna*, Hos. 2:12; see the root Piel No. 2, and Chald. נְבוּל obscenity, shamefulness.

נְבַלָּט (perhaps for נְבַל לָט "folly," or "wickedness in secret"), [*Neballat*], pr. n. of a town of the Benjamites, Neh. 11:34. [Perhaps the town now called Beit Ñebâla بيت نبالا Rob. iii. 30.]

נָבַע TO BUBBLE FORTH, TO GUSH OUT (Ch. Syr. Arab. نبع and نبغ id. The primary syllable is בע, بع like בק imitating the sound or murmur of boiling or bubbling; compare בָּעָה, בַּעְבַּע, בּוּעַ). Prov. 18:4; נַחַל נֹבֵעַ "a gushing stream."

Hiphil הִבִּיעַ—(1) *to pour out, to gush forth with.* Prov. 1:23, אַבִּיעָה לָכֶם רוּחִי "I will pour out upon you my Spirit;" especially used of words Prov. 15:2, 28, פִּי רְשָׁעִים יַבִּיעַ רָעוֹת "the mouth of the wicked poureth out evil things;" whence absol. *to belch out wicked words*, Ps. 59:8; 94:4.

(2) *to publish, to tell* (compare נָבָא, which has sprung from this root by softening the letter א; also נָטַף), Psa. 19:3; 78:2; 145:7 (Syr. ܢܒܥ Aph. to publish [" Arab. نبغ "]).

(3) *to cause to boil up*, i. e. *to cause to ferment* and *putrify.* Eccles. 10:1, "dead flies יַבְאִישׁ יַבִּיעַ cause the ointment to stink and putrefy."

Derivative מַבּוּעַ.

נִבְרָשׁ unused quadril., Syr. and Chald. Ithp. *to give light, to shine;* from נבר=נור and אֵשׁ fire; whence—

נֶבְרַשְׁתָּא f. Chald. *candlestick, chandelier,* Dan. 5:5 (Arab. نبراس, Syr. ܢܒܪܫܬܐ id.).

נִבְשָׁן ("soft soil;" from the root בָּשַׁן), [*Nibshan*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:62.

נָגַב an unused root, Syr., Ch. and Sam. *to be dry* or *dried,* whence—

נֶגֶב m. *the south, the southern quarter,* Exod. 27:9; Isa. 21:1, etc. גְּבוּל נֶגֶב the southern boundary, Josh. 15:4. In acc. adv. נֶגֶב כִּנְּרוֹת to the south of the lake Cinneroth. Josh. 11:2. Hence אֶרֶץ הַנֶּגֶב Josh. 15:19, and simply נֶגֶב Psalm 126:4, south country; specially—(*a*) the southern district of Palestine, Gen. 13:3; 20:1; 24:62; Deu. 34:3; Josh. 10:40.—(*b*) Egypt, Isaiah 30:6; Dan. 11:5, seq.—With ־ָה parag. נֶגְבָּה southward, Ex. 40:24; followed by לְ Josh. 17:9, 10, נֶגְבָּה לְאֶפְרַיִם "southward (it was) Ephraim's;" and מִן Josh. 18:14, נֶגְבָּה מִן הָהָר "southward of the mountain." Also with pref. בַּנֶּגְבָּה Josh. 15:21, "in (the region lying) towards the south," and לַנֶּגְבָּה 1 Ch. 26:17. Compare צָפוֹן.

נָגַד unused in Kal, pr. apparently TO BE IN FRONT (see נָגִיד), TO BE IN SIGHT, hence *to be manifest,* Arab. نجد to be clear and manifest. Compare מֶגֶד.

HIPHIL הִגִּיד—(1) pr. to bring to the light, hence *to shew, to tell,* followed by dat. of pers. Gen. 3:11; 9:22; 29:12; 37:5; more rarely followed by an acc. Eze. 43:10; Job 26:4; absol. 2 Sa. 15:31, וְדָוִד הִגִּיד לֵאמֹר "and one shewed David, saying." Job 42:3. The accusative of the pronoun *it* is frequently omitted, just as it is after other verbs of saying (see אָמַר Gen. 4:8); as הַגִּידוּ לִי "tell (it) to me," Gen. 24:49; 9:22; 2 Ki. 7:11.—Specially—(*a*) *to betray,* Job 17:5, לְחֵלֶק יַגִּיד רֵעִים "(who) betrays his friends to plunder."—(*b*) *to declare,* i.e. *to solve,* to explain an enigma, Jud. 14:19; a dream, Gen. 41:24.—(*c*) *to declare, to confess,* Ps. 38:19; Isa. 48:5; *to profess openly,* Isa. 3:9.

(2) emphat. *to proclaim, to celebrate with praise,* with an acc. Ps. 9:12; 71:17; 92:3; absol. 75:10.—2 Ki. 9:15, כתיב לְגִּיד for לְהַגִּיד.

HOPHAL הֻגַּד, fut. יֻגַּד, inf. pleon. הֻגֵּד Josh. 9:24; Ruth 2:11, *to be shewn, told.*

Derivatives, נֶגֶד, נָגִיד.

נְגַד Ch. *to flow* Dan. 7:10.

נֶגֶד pr. subst. *the front part,* the front, the side of a thing which is next to the spectator. In acc. it becomes a prep. with suff. נֶגְדּוֹ, נֶגְדְּךָ, נֶגְדִּי.

(1) *before, in the presence of, in the sight of,* i. q. לִפְנֵי, as נֶגֶד כָּל־עַמְּךָ before all thy people, Exod. 34:10; נֶגֶד יְהוָֹה before Jehovah, 1 Sam. 12:3; נֶגֶד הַשֶּׁמֶשׁ before the sun, while the sun is yet in the sky, Nu. 25:4 (compare לִפְנֵי שֶׁמֶשׁ Psalm 72:17 [in which however the sense is quite different]); Amos 4:3, "they shall go out אִשָּׁה נֶגְדָּהּ each one before herself," i.e. each her own way (vor sich hin, ihres Weges), compare Josh. 6:5, 20, and אִישׁ לְפָנָיו Jer. 49:5. As things which are before us, and in the sight of which we delight, are the objects of our care and affections, hence Isa. 49:16, "thy walls נֶגְדִּי (are) before me," they have a place in my care and affections, (compare לִפְנֵי יְיָ Ps. 19:15; Gen. 10:9).

(2) *over against, in front of,* Ex. 19:2, נֶגֶד הָהָר "over against the mountain." Josh. 3:16; 6:5, 20; *towards,* Dan. 6:11 [Chaldee]. As things which are to be compared are put opposite one another; Isa. 40:17, "all nations (are) as nothing נֶגְדּוֹ before him," in comparison with him (compare כְּנֶגֶד).

With prepositions—(1) כְּנֶגֶד pr. *as over against.* Opposite to each other are set things to be compared (Isa. 40:17), those which answer to each other, those which are alike (die Gegenstücke), hence Gen. 2:18, "I will make for him (man) a helper כְּנֶגְדּוֹ corresponding to him." Verse 20. Well rendered by the LXX. verse 18, κατ' αὐτόν; 20, ὅμοιος αὐτῷ. Compare לְנֶגֶד Neh. 12:9. In the Rabbinic כנגד is often used in speaking of things which are like one another (see Lud. de Dieu ad h. l.), compare Pers. برابر over against, like, suitable.

(2) לְנֶגֶד, with suff. לְנֶגְדְּךָ, לְנֶגְדִּי etc.—(*a*) *before, in the presence of,* i. q. נֶגֶד No. 1. 2 Kings 1:13; Hab. 1:3. לְנֶגֶד עֵינֵי פ׳ 2 Sa. 22:25; Job 4:16.—(*b*) *over against,* Josh. 5:13; 1 Ch. 5:11; hence *opposed to, against* (in a hostile sense), Daniel 10:13. There is a pregnant construction in Nehem. 3:37, "because they provoked (God) to anger לְנֶגֶד הַבּוֹנִים opposing the builders."—(*c*) *like* (compare כְּנֶגֶד) Neh. 12:9, אֲחֵיהֶם לְנֶגְדָּם "their brethren like themselves."—(*d*) *pro, for* (comp. Germ. vor and für). Neh. 11:22, "the chief of the Levites for (לְנֶגֶד) the service of the house of God."

(3) מִנֶּגֶד—(*a*) pr. *from before* (vor etwas weg), after a verb of removing. Isaiah 1:16, "take away

your evil deeds מִנֶּגֶד עֵינָי from before my eyes;" Jon. 2:5 (also with a noun of removing, Psa. 10:5); of averting, Cant. 6:5; of casting away, Jud. 9:17; of hiding, Jer. 16:17; Am. 9:3; of going away, Pro. 14:7 (where it is מִנֶּגֶד לְ); also to be far away. Ps. 38:12, "my friends stood מִנֶּגֶד נִגְעִי far off from my wound" (compare מִן No. 3, letter *b*). There is a peculiarity in Jud. loc. cit., "he cast away his life מִנֶּגֶד (for the fuller מִנֶּגְדּוֹ) from himself," just like Germ. er warf es davon, for von sich, compare below, 2 Sam. 18:13.—(*b*) *in the presence of, before*, 1 Sa. 26:20; *over against, opposite*, adv. (comp. מִן No. 3, letter *c*). Gen. 21:16, "and she sat down מִנֶּגֶד over against;" Nu. 2:2; 2 Ki. 2:7, 15. For מִנֶּגֶד לְ over against any one, לְ is put first; Deu. 28:66, "and thy life shall hang לְךָ מִנֶּגֶד to thee over against" (Germ. dir gegenüber), for "over against thee;" i. e. thou shalt be in the greatest peril of thy life.—(*c*) *against*, absol. and adv. (dagegen); הִתְיַצֵּב מִנֶּגֶד *to set oneself in opposition* (sich dagegen setzen), 2 Sam. 18:13; followed by לְ: מִנֶּגֶד לְ *against* any thing, Jud. 20:34.

נֶגֶד Ch., Dan. 6:11. See the preceding art. (2).

נָגַהּ TO SHINE, TO BE BRIGHT, Job. 18:5; 22:28 (Syr. id.).

HIPHIL.—(1) *to make* (one's own light) *to shine*, Isa. 13:10.

(2) *to illuminate*, Psa. 18:29; 2 Sam. 22:29. Hence—

נֹגַהּ f. (Hab. 3:4)—(1) *shining splendour*, as of fire, Isa. 4:5; of the sun, 2 Sa. 23:4; when rising, Pro. 4:18; of the moon, Isa. 60:19; of a sword, Hab. 3:11; of the glory surrounding God (כְּבוֹד יְהוָה), Eze. 10:4; Hab. 3:4; Ps. 18:13.

(2) [*Nogah*], pr. n. of a son of David, 1 Ch. 3:7; 14:6.

נְגַהּ emphat. נָגְהָא Ch. *light*. Dan. 6:20, בִּנְגְהָא *by candle light*. [In Thes. the meaning given is *morning light*, which is a preferable sense. Syriac ܢܓܗܐ, ܢܓܗ etc., the first dawn of the morning.]

נְגֹהָה *brightness*, only in plur. Isa. 59:9.

נָגַח fut. יִגַּח TO PUSH, STRIKE with the horn, used of horned animals, Ex. 21:28, 31, 32. (This root is onomatopoetic. The idea of striking, or pushing, lies both in the syllable נג, נכ, compare נָגַע, נָגַף, נָגַן, נָגַל; and also in the other which ends in ח compare נָבַח to bark, properly to push, strike, as כָּלַב, נָגַח and نطح to push with the horn.)

PIEL id., Eze. 34:21; Dan. 8:4; used figuratively of a victor, who prostrates the nations before him, Deu. 33:17; 1 Ki. 22:11; Ps. 44:6. Hence—

HITHPAEL, to wage war with any one, Dan. 11:40. Compare Chald. אַגִּיחַ קְרָבָא; followed by עִם to wage war with any one; in Ithpael id. Hence—

נַגָּח m. *apt to push*, Ex. 21:29, 36.

נָגִיד m. *a prince, a leader, ruler*, so called from preceding (see the root, also Syr. ܢܓܕ to go before, Ephr. i. 114; compare Germ. Fürst, i. q. the Eng. *first*). It is used—(1) of any *prefect*, or *leader*, as of a treasury, 1 Ch. 26:24; 2 Ch. 31:12; of the temple, 1 Ch. 9:11; 2 Ch. 31:13; of the palace, 28:7; of military affairs, 1 Ch. 13:1; 2 Ch. 32:21.

(2) absol. it is *prince* of a people (Fürst), a general word, comprehending even the royal dignity, 1 Sa. 9:16; 10:1; 13:14; 2 Sa. 6:21; 7:8; 1 Ki. 1:35; 14:7. In appos. מָשִׁיחַ נָגִיד the anointed one, the prince, Dan. 9:25. Pl. *princes*, Job 29:10; Ps. 76:13. Hence—

(3) *noble, honourable*. Pl. neutr. *noble things, excellent things*, Prov. 8:6. (Arab. نَجُدَ to be energetic, magnanimous, نَجِيدٌ a prince, a noble.)

נְגִינָה fem. (from the root נָגַן).—(1) *music of stringed instruments*, Lam. 5:14; Isa. 38:20.

(2) *a stringed instrument*, in the titles of Psalms 4, 6, 54, 55, 67, 76.

(3) *a song*, sung to the music of stringed instruments, *a psalm*, Ps. 77:7; specially a song of derision, *a satire*, Lam. 3:14; Job 30:9.

נָגַל an unused root, Arab. نجل prop. *to cut* (compare the kindred roots נָגַן, נָגַף), *to wound, to pierce*. Hence מַגָּל a reaping hook.

נָגַן once part. pl. נֹגְנִים Ps. 68:26. Elsewhere—

PIEL נִגֵּן TO STRIKE STRINGS, TO PLAY ON A STRINGED INSTRUMENT (cogn. נָגַן to pound), 1 Sa. 16:16, 17, 18, 23; 2 Ki. 3:15; Ps. 33:3; Isa. 23:16 (Ch. id.).

Derived nouns, מַנְגִּינָה, נְגִינָה [and in Thes. נֵת (for נֶגֶת)].

נָגַע fut. יִגַּע, inf. נְגֹעַ, with suff. נָגְעוֹ, also גַּעַת.

(1) TO TOUCH, TO REACH UNTO. Constr. frequently followed by בְּ Gen. 3:3; Lev. 5:3; 6:11; 11:24, seq.; Dan. 8:5; followed by עַל Isa. 6:7, and אֶל Num. 4:15; Hag. 2:12. Specially it is used—(*a*) *to touch* any thing, for to violate, to injure, Genesis 26:11 הַנֹּגֵעַ בָּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ "he who

touches (injures) this man or his wife;" verse 29; Josh. 9:19.—(*b*) *to touch* a woman, to lie with her; followed by בְּ Prov. 6:29; followed by אֶל Gen. 20:6 (compare ἅπτεσθαι, 1 Cor. 7:1).—(*c*) *to touch the heart*, i. e. to move the mind of any one, 1 Sam. 10:26.

(2) in a local sense, *to touch* any thing, i. e. to get or reach as far as any thing, followed by בְּ 1 Ki. 6:27; Hos. 4:2; עַד Mic. 1:9; Isa. 16:8; Jer. 4:10; אֶל Jer. 51:9; עַל Jud. 20:34, 41, compare Job 4:5; 5:19. Hence—

(3) *to come* to any person or thing, followed by בְּ 2 Sam. 5:8; אֶל Jon. 3:6; Dan. 9:21. Absol. *to arrive* (used of time), Ezr. 3:1; Neh. 7:73 (8:1), compare הִגִּיעַ.

(4) intensitive, i. q. Piel, to touch heavily, *to smite, to strike*, Gen. 32:26, 33; especially *to strike with a plague* (used of God), followed by בְּ 1 Sa. 6:9; Job 19:21. Part. נָגוּעַ stricken, smitten by the stroke of God, Ps. 73:14; Isa. 53:4. Also *to smite, to injure*, used of the wind (Arab. ضرب), Eze. 17:10. [This meaning is taken as primary in Thes.]

Niphal, pass. of Piel, *to be smitten, to be beaten*, as an army, or rather *to feign to be beaten*, Josh. 8:15, like הִתְחַלָּה, הִתְעַשֵּׁר, compare Maurer's note on the passage.

Piel, i. q. Kal No. 4, *to strike*, especially used of the punishments of God (compare נָכָה, נָגַף) Gen. 12:17; 2 Ki. 15:5.

Pual, pass. Ps. 73:5.

Hiphil—(1) causat. *to cause to touch*, especially in this phrase, הִגִּיעַ לָאָרֶץ, עַד עָפָר ה׳ "to cause to touch the ground, the dust," i. e. to destroy (buildings) to the foundation; Isa. 25:12; 26:5; Lam. 2:2; in a local sense, Isa. 5:8, "woe to them who join house to house," i. e. who buy or erect long ranges of houses.

(2) i. q. Kal No. 1. *to touch* followed by לְ Ex. 4:25; אֶל Ex. 12:22; עַל Isa. 6:7.

(3) i. q. Kal No. 2, *to reach* to any thing, followed by לְ Gen. 28:12; עַד Isa. 8:8; used of calamities, Ecc. 8:14; Est. 9:26 (followed by אֶל).

(4) i. q. Kal No. 3, *to come to*, followed by עַד Ps. 107:18; אֶל 1 Sa. 14:9; hence *to attain to*, followed by לְ Est. 4:14. Absol. *to come*, used of persons, Est. 6:14; of time, Eze. 7:12; Ecc. 12:1. Hence—

נֶגַע m. with suff. נִגְעוֹ, pl. נְגָעִים, נִגְעֵי.

(1) *stroke, blow*, Deut. 17:8; 21:5; in sing. coll. Prov. 6:33. Specially of strokes or calamities which God inflicts upon men, Gen 12 7; Ex. 11:1; Ps. 38:12; 39:11; 91:10.

(2) *a mark*, or *spot* in the skin, whether a scab or eruption, or leprosy, Lev. 13:3 (compare verse 2), 5, 6, 29, 30, 42; whence נֶגַע הַנֶּתֶק a spot of scab, verse 31; נֶגַע הַצָּרַעַת a spot of leprosy, verses 3, 9, 20, 25, and without צָרַעַת verse 22, id.; also used of leprosy of garments, Lev. 13:47; and of works, Lev. 14:34, seq. Meton. used of a man affected with spots, verses 4, 12, 13, 17, 31; and even of leprosy in a garment, verse 50.

נָגַף fut. יִגֹּף.—(1) to smite, especially used of Jehovah striking men with some plague, Ex. 7:27; especially with a fatal plague, with sickness, or death, 1 Sa. 25:38; Ps. 89:24; 2 Chr. 21:18. In another sense God is said *to smite a people* before their enemies, i. e. to permit them to be smitten by their enemies, 1 Sa. 4:3, "why hath Jehovah smitten us to-day before the Philistines?" Jud. 20:35; 2 Chr. 13:15; 21:14; compare Niphal.

(2) *to push*, e. g. as horned cattle, Ex. 21:35; as man against man, Ex. 21:22.

(3) *to strike against* (with the foot), Pro. 3:23; Ps. 91:12.

Niphal נִגַּף *to be smitten, defeated* (as an army), Jud. 20:36; 1 Sa. 4:10; commonly followed by לִפְנֵי to be smitten (and flee) before an enemy, Lev. 26:17; Deu. 28:7; Jud. 20:36; 1 Sa. 4:2; 2 Sa. 18:7, etc.

Hithpael, i. q. Kal No. 3, *to strike against* (used of the foot), Jer. 13:16.

Hence מַגֵּפָה, and—

נֶגֶף m.—(1) *a plague* from God; especially used of a fatal disease sent from God, Ex. 12:13; 30:12; Num. 8:19; 17:11, 12.

(2) *striking against, stumbling* (of the foot), Isa. 8:14.

נָגַר unused in Kal, pr. to flow, see Chald. נְגַר to draw out, and to flow; compare Heb. מָגַר, and נָגַר No. 1.

Niphal—(1) *to be poured out, to flow*, used of water, 2 Sa. 14:14; used of the eye, Lam. 3:49.

(2) *to be stretched out* (used of the hand), Ps 77:3. As to נִגָּרוֹת, Job 20:28; see נָגַר Niph.

Hiphil הִגִּיר—(1) *to pour out*, Ps. 75:9.

(2) *to push down* (stones from a mountain), Mic. 1:6.

(3) figuratively *to deliver* (compare הֶעֱרָה to pour out, to deliver) in this phrase הִגִּיר פ׳ עַל־יְדֵי חֶרֶב to deliver any one into the hands, i. e. into the power of the sword (compare עַל יְדֵי after verbs of delivering p. cccxxxi, A); Eze. 35:5; Jer. 18:21; Ps. 63:11; commonly ill rendered, to pour out by the hands of the sword.

HOPHAL הֻגַּר *to be poured out, to be poured down*, used of water, Mic. 1:4.

נָגַשׂ fut. יִגֹּשׂ (once יִנְגּוֹשׂ Isa. 58:3), ["Arabic نجش"] TO IMPEL, TO URGE, TO DRIVE—(1) a labourer to work, Isa. 58:3. Whence part. נוֹגֵשׂ a task-master, ἐργοδιώκτης, Ex. 3:7; Job 3:18; also followed by בְּ, hence נֹגֵשׂ בּוֹ Isa. 9:3; used of a driver of animals, Job 39:7.

(2) *to urge a debtor, to demand* a debt, with an acc. of pers. Deu. 15:2, 3; *to demand tribute*, followed by two acc. of the tribute and those on whom it is levied, 2 Ki. 23:35; part. נוֹגֵשׂ *an exactor* of tribute, Dan. 11:20.

(3) *to reign, to rule*, part. נוֹגֵשׂ *a ruler, a tyrant*, Isa. 3:12; 14:2; 60:17; Zec. 10:4. Æthiop. ነገሠ: id. whence ንጉሥ: and ነጋሢ: a king; ንጉሠ: ነገሥት: king of kings, a title of the king of Æthiopia.

NIPHAL נִגַּשׂ *to be pressed, harassed*, 1 Sa. 13:6; Isa. 53:7; *to press* or *harass one another*, Isa. 3:5; to be harassed with toil, to be wearied out (used of an army), 1 Sa. 14:24.

נָגַשׁ pret. Kal unused, the place of which is supplied by pret. Niph. נִגַּשׁ; fut. Kal יִגַּשׁ, imp. גַּשׁ, גְּשָׁה, also גֶּשׁ (Gen. 19:9), inf. גֶּשֶׁת.

(1) TO DRAW NEAR, TO APPROACH, absol. Gen. 27:21, 26; 29:10; followed by אֶל *to* any person or thing, Gen. 27:22; 44:18; Num. 8:19; בְּ Isa. 65:5 (compare below letter *c*); לְ Jud. 20:23; עַד Gen. 33:3; עַל Eze. 44:13; followed by an accus. Num. 4:19; בְּגִשְׁתָּם אֶת־קֹדֶשׁ הַקֳּדָשִׁים "when they approach unto the most holy things;" 1 Sa. 9:18. Specially—(*a*) *to come near* to a woman, honeste dictum de coitu (comp. קָרַב); followed by אֶל Ex. 19:15.—(*b*) *to come near* to Jehovah, used of the priests who approached the altar, Ex. 30:20; Eze. 44:13; used of the pious turning themselves to God, Isa. 29:13; Jer. 30:21.—(*c*) to come near to anything is sometimes i. q. *to reach it, to join oneself* to anything; followed by בְּ Job 41:8; used of the scales of the crocodile, אֶחָד בְּאֶחָד יִגַּשׁוּ "they are joined one to another."

(2) *to recede, to draw back*. Gen. 19:9, גֶּשׁ־הָלְאָה, well rendered by the LXX. ἀπόστα ἐκεῖ. Vulg. *recede illuc*. Isa. 49:20, גְּשָׁה־לִּי "give place to me;" so the LXX. ποίησόν μοι τόπον, Jerome, *fac mihi spatium*. It must be remarked that the ancients, as well as ourselves, were not strictly accurate in the use of words which signify approaching and withdrawing; and thus they are sometimes used of the direct contrary motion; [the idea of going to or coming from *some other place*, may perhaps be the cause of this usage]; e. g. קָרַב used of going away; סור Arabic ضفى of drawing near; compare Germ. herab, herum, used even by the best writers for hinab, hinum (which latter several will hardly admit).

HIPHIL הִגִּישׁ—(1) causat. *to cause to come near, to bring near*, Gen. 48:10, 13; Exod. 21:6; Isaiah 45:21; *to bring* something, Gen. 27:25; 2 Sam. 13:11; 17:29. Isa. 41:21, הַגִּישׁוּ עֲצֻמוֹתֵיכֶם "bring (set forth) your arguments;" (so also must be taken יַגִּישׁוּ verse 22, and 45:21; the object however being omitted); *to offer, to present*, Job 40:19; especially sacrifices to God, Amos 5:25; Mal. 2:12.

(2) i. q. Kal; *to draw near*, Amos 9:10.

HOPHAL הֻגַּשׁ pass. *to be brought*, 2 Sam. 3:34; *to be offered*, Mal. 1:11.

HITHPAEL, *to draw near*, Isa. 45:20.

נֵד m. *heap, pile* (Arab. نَدّ, from the root נדד ندّ, the significations of which are however rather remote from those of this word; [In Thes. from נוד]); poet. used of the waves of the sea rising up like a heap. Psalm 33:7, כֹּנֵס כַּנֵּד מֵי הַיָּם "piling up like a heap the waters of the sea;" similarly, Josh. 3:13, 16, "the waters stood up (which were flowing down from above) נֵד אֶחָד like one heap;" compare Exod. 15:8; Psa. 78:13; in the same connection there is חוֹמָה a wall, Exod. 14:22. Compare Virg. Georg. iv. 316.

נָדָא, an uncertain root; whence some derive וידא (וַיַּדַּא) 2 Ki. 17:21 כתיב; but see נָדָה.

נָדַב—(1) i. q. Arab. نَدَبَ TO IMPEL, TO URGE, TO INCITE to any thing (kindred to נָדַף). It only occurs in this expression, Exod. 25:2, כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ "whomsoever his heart impelled;" i. e. who did it willingly, spontaneously, Ex. 35:21, 29.

(2) intrans. like the Arab. نَدِبَ to impel oneself; hence to be willing, liberal, generous; see נָדִיב and Hithpael.

HITHPAEL—(1) *to impel oneself, to shew oneself willing, to offer oneself freely*; followed by a gerund, Neh. 11:2; specially of volunteer soldiers (compare as to the same usage in Arabic, Alb. Schult. ad Ham. p. 310, Epist. ad Menken. p. 40), Jud. 5:2, 9; compare Psalm 110:3; used of those who offered themselves willingly for sacred military service, 2 Ch. 17:16.

(2) *to give spontaneously*, or *willingly*, *to*

offer, e.g. a gift to Jehovah; with an acc., 1 Chron. 29:9, 14, 17; Ezr. 1:6; 2:68; 3:5.

Derivatives נְדָבָה, נָדִיב, and the pr. n. נוֹדָב, נָדָב.

נְדַב Chald. Ithpael i. q. Hebr.—(1) *to be willing, ready* for anything; followed by לְ Ezr. 7:13.

(2) *to give freely*, ibid. verse 15. Inf. (in the Syriac manner) הִתְנַדָּבוּת subst. *a free-will offering*, verse 16.

נָדָב ("spontaneous," "liberal"), [*Nadab*], pr. n.—(1) of the son of Jeroboam I. king of the Ten Tribes, 954—952, B. C., 1 Ki. 15:25, 31.—(2) a son of Aaron, Exod. 6:23; 24:1.—(3) 1 Ch. 2:28.—(4) ibid. 8:30; 9:36.

נְדָבָה f.—(1) *free-will, readiness of mind* (to give); whence בִּנְדָבָה Num. 15:3; Psalm 54:8; and acc. נְדָבָה Deut. 23:24; Hos. 14:5; *freely, with a willing mind*. Plur. Psa. 110:3, עַמְּךָ נְדָבוֹת "thy people are willingnesses;" i.e. very prompt for military service [?], abstr. for concr.

(2) *a spontaneous offering*, Ezr. 1:4 (compare verse 7), especially *a freewill sacrifice*, opp. to one that has been vowed (נֶדֶר); Exod. 35:29; Lev. 22:23, נְדָבָה תַּעֲשֶׂה אֹתוֹ "as a voluntary sacrifice thou mayest offer it." One who offers spontaneously, and with a willing mind, is not sparing but gives with a *large* hand; hence—

(3) *largeness, abundance*, Ps. 68:10, גֶּשֶׁם נְדָבוֹת "abundant, copious rain."

נְדַבְיָה ("whom Jehovah impels"), [*Nedabiah*], pr. n. m. 1 Ch. 3:18.

נִדְבָּךְ ἅπαξ λεγόμ. Ezr. 6:4; Chald. *a series of stones*, or *a wall*, both of which significations are found in the Targums (Eze. 46:33; Zec. 4:10), and in the Mishnah (t. i. page 7, 8; v. page 361; vi. p. 107, Surenh.) It seems to be derived from the Heb. נִדְבָּק part. Niph. prop. *joined together, cleaving together*.

נָדַד plur. נָדְדוּ; inf. נְדֹד; fut. יִדֹּד Nah. 3:7, and יִדַּד Gen. 31:40.

(1) trans. TO MOVE, e.g. the wings of a bird, Isa. 10:14. (Cogn. נוּט, נוּד; compare also Sanscr. *nat*, to move, to be moved.)

(2) intrans. *to move oneself*, hence, *to wander about*; used of a bird, Prov. 27:8; Isa. 16:2; used of men, Job 15:23. Part. נוֹדֵד *a wanderer, a fugitive*, Isa. 16:3; 21:14; Jer. 49:5.

(3) *to flee, to flee away*, Psalm 31:12; 55:8; 68:13; *to fly away* (used of a bird) Jerem. 4:25; 9:9. (Arab. ند to wander, to flee away.) From the idea of *putting to flight* (causat. see HIPHIL), it is—

(4) *to remove, to put away*; hence (from the Syriac usage), *to abominate*; see נִדָּה.

POAL נוֹדַד *to flee away, to fly away*, Nahum 3:17.

HIPHIL הֵנֵד *to put to flight, to cast out*, Job 18:18.

HOPHAL הֻנַּד (in the Chaldee manner for הוּנַד), *to be cast out*; part. מֻנָּד 2 Sam. 23:6; fut. יֻדַּד *to flee away*, Job 20:8.

HITHPOEL, *to flee*, Ps. 64:9.

Derived nouns, נְדֻדִים, נִדָּה and נִידָה, מָנוֹד; comp also נֵד.

נְדַד Ch. *to flee away*, Dan. 6:19.

נְדֻדִים m. plur. *unquiet motions, tossings of* a sleepless man upon his bed, Job 7:4.

I. נָדָה not used in Kal, i. q. נָדַד TO FLEE, TO GO AWAY (Syr. and Samar. id.).

PIEL נִדָּה *to remove*, followed by לְ Amos 6:3; *to cast out, to exclude*, Isa. 66:5; compare נָדַד No. 4. (In the Rabbinic נִדּוּי is excommunication, separation from the congregation.)

II. נָדָה an unused root, i. q. נָדַב No. 2. to give freely, to be liberal (Arab. ندا to be moist, liberal), hence נֵדֶן and—

נֵדֶה masc. *a large gift*, given to a harlot, Eze. 16:33.

נִדָּה f. prop. *abomination* (see the root No. 4), *uncleanness, impurity*, Zec. 13:1; מֵי־הַנִּדָּה Num. 19:9, 13, 20, 21, water of impurity, i.e. water by which the unclean were purged, cleansing water. Specially—(1) *filth, menstrual uncleanness* of women, Levit. 12:2; 15:19, 20; hence used of the menstrual discharge, Lev. 15:24, 25, 33.

(2) *something unclean*, or *filthy*, i. q. תּוֹעֵבָה used of idols, 2 Ch. 29:5; Ezr. 9:11; Lam. 1:17; of incest, Lev. 20:21.

נָדַח fut. יִדַּח prop. TO THRUST (stoßen), TO IMPEL (see the cogn. דָּחָה and the observations made there); hence—

(1) *to thrust forth, to expel*, 2 Sam. 14:14; see HIPHIL.

(2) *to thrust against*, (as an axe against a tree), followed by עַל Deu. 20:19.

NIPHAL נִדַּח.—(1) pass. of Kal No. 2. *to be thrust forth, to be impelled*; Deu. 19:5, "if he go with

his neighbour into a wood to cut timber וְנִדְּחָה יָדוֹ בַגַּרְזֶן לִכְרֹת הָעֵץ וְגו׳ and his hand is impelled with the axe," i. e. lifts up the axe to cut down a tree.

(2) pass. of Hiphil No. 2, *to be expelled, driven out* Jer. 40:12; whence part. נִדָּח *one expelled, an outcast*, Isa. 16:3, 4; 27:13. Collect. Deut. 30:4; Neh. 1:9, and fem. נִדָּחָה Mic. 4:6; Zeph. 3:19, outcasts. With suff. נִדָּחוֹ driven away by him, 2 Sam. 14:13.—Figuratively, Job 6:13, תֻּשִׁיָּה נִדְּחָה מִמֶּנִּי, "health has fled away from me." Used of dispersed and wandering cattle, Deut. 22:1; Eze. 34:4, 16.

(3) pass. of Hiphil No. 3, *to be seduced*, to suffer oneself to be seduced, Deut. 4:19; 30:17.

Pual, *to be driven onward*, Isa. 8:22, אֲפֵלָה מְנֻדָּח "driven to darkness," compare Jer. 23:12.

Hiphil הִדִּיחַ—(1) *to thrust down, to cast down*, Ps. 5:11, followed by מִן Ps. 62:5.

(2) *to thrust out, to expel, to drive away*, 2 Ch. 13:9, e. g. the Israelites into other countries, Deut. 30:1; Jer. 8:3; 23:3, 8; 29:14, 18; 32:37; 46:28; *to scatter* a flock, Jer. 23:2; 50:17.

(3) *to seduce* any one, Deut. 13:14; Pro. 7:21; followed by מִן to draw away from any thing, Deut. 13:6; מֵעַל יְהוָֹה verse 11.

(4) *to bring, to draw down* (evil) on any one, followed by עַל 2 Sam. 15:14, compare Kal No. 2.

Hophal, part. מֻדָּח *driven up and down*, Isa. 13:14.

Derivative noun, מַדּוּחִים.

נָדִיב m. (from the root נָדַב).—(1) *voluntary, willing, spontaneous, ready*, 1 Ch. 28:21; more fully נְדִיב לִבּוֹ "willing of heart," Ex. 35:5, 22; 2 Ch. 29:31 (see נָדַב Kal and Hithp.); Ps. 51:14, רוּחַ נְדִיבָה "a ready spirit."

(2) *giving spontaneously*, i.e. *liberal*, Prov. 19:6; hence—

(3) *generous, noble* (which, indeed, amongst the Orientals is closely connected with liberality in giving), used of character, Isa. 32:5, 8; Prov. 17:7, 26. It is applied—

(4) to nobility of race, and is a subst., *a prince*, Job 34:18; Ps. 107:40; 113:8; 118:9; Pro. 25:7; 1 Sam. 2:8; used even in a bad sense, *a tyrant*, Job 21:28; Isa. 13:2, compare מֹשְׁלִים.—In many of the significations this word agrees with its synonym נָגִיד; but their order is exactly contrary. This word, from the idea of readiness and liberality of mind, which it originally means, has been applied to nobility of race; נָגִיד, from the original idea of a leader and ruler, is applied to those virtues which become a prince

נְדִיבָה f. *nobility, a noble* and happy *condition*, Job 30:15.

נָדָן an unused root [not inserted in Thes.] perhaps i. q. لدن to be soft, flexible. Hence—

I. נָדָן *the sheath* of a sword, 1 Chr. 21:27. See נְדָנֶה. [Derivation doubtful]. Of another origin is—

II. נָדָן i. q. נֵדֶה *a large gift*, given to a harlot, Eze. 16:33; from the root נָדָה, with the added syllable ־ָן. De Rossi's Cod. 409 has נְדָיִךְ for נְדָנַיִךְ.

נְדָנֶה m. Chald. *the sheath* of a sword (so called from its flexibility, see the root. [In Thes. this word is not referred to any root, and the etymology which had been here suggested is spoken of slightingly]; there are also found in Ch. נְדָן, and נִדְנָה, and לְדָן, לְדָנָא, with He parag. of the form לְבֵנָה, אַרְיֵה). Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15; "my spirit was grieved in the midst of my sheath," i. e. body, בְּגוֹ נִדְנֶה. The same metaphor is used by Plin. H. N. vii. 52 s. 53, "*donec cremato eo inimici remeanti animæ velut vaginam ademerint*;" and also by a certain philosopher, who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, "the body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath;" see d'Herbelot, Biblioth. Orientale, p. 642. A similar use is made of the word σκεῦος by Ælian. Hist. Anim. xvii. 11.

נָדַף fut. יִנְדֹּף Ps. 68:3, and יִדְּף Ps. 1:4; TO DISPEL, TO DRIVE AWAY, as the wind drives away chaff, stubble, smoke, Ps. 1:4; 68:3; *to put to flight* an enemy, i. e. to conquer, metaph. Job 32:13.

Niphal נִדַּף pass. *to be driven away*, Isa. 41:2; Ps. 68:3; עָלֶה נִדָּף a leaf driven by the wind, Levit. 26:36; Job 13:25; inf. constr. הִנָּדֵף Ps. 68:3.

נָדַר—(1) i. q. Arab. ندر TO FALL OUT, TO DROP DOWN, as the grain from the winnowing instrument upon the threshing floor, hence Arabic أَنْدَرٌ, Chald. אִדַּר a threshing floor. This root is cognate to words of sowing and scattering, as זָרָה (which see) זָרַע, זָרַר.

(2) *to vow*, to promise voluntarily to do or to give any thing. (Arab. نذر, Syr. ܢܕܰܪ. Although in Arabic these two roots are differently spelled—see Heb. Gramm. p. 22—yet still they may be of the same origin, namely the notion of vowing from a willing and liberal mind; and this from the signifi-

sation of scattering. [In Thes. this is separated into two roots according to the Arabic distinction]). Lev. 27:8; Mal. 1:14. Fut. יִדֹּר Nu. 6:21, and יִדַּר Gen. 28:20. Const. with dat. of pers. Gen. 31:13; Deuter. 23:24. More fully נָדַר נֶדֶר to vow a vow, Jud. 11:39; 2 Sa. 15:8.—Opp. to אָסַר which is to vow to abstain from any thing, see that root. [Hence the following word.]

נֶדֶר and **נֵדֶר** with suff. נִדְרִי pl. נְדָרִים, נִדְרֵי m.

(1) *a vow*, Gen. 28:20, etc. (also in the Phœn. dial. see Inscr. Melit. 1). נָדַר נְדָרִים to vow vows, see the root שִׁלֵּם נְדָרִים Ps. 22:26, and עָשָׂה נְדָרִים to perform vows, Jud. 11:39.

(2) *any thing vowed, avowed sacrifice*, Levit. 7:16; 22:18, 21; Deut. 12:6. Opp. to נְדָבָה a voluntary gift.

נֹהַּ m. ἅπ. λεγόμ. Eze. 7:11, according to the Hebrews, *lamentation*, for נֹהָה (of the form קֹדֶשׁ), from the root נָהָה, but this is but little suited to the context, to which the LXX. gives a very suitable sense (Cod. Alex.) ὡραϊσμός, ornament, grace; in support of this compare the root נוּהַּ, Arab. ناه to be conspicuous, to be magnificent.

נָהַג fut. יִנְהַג—(1) pr. TO PANT, especially used of those who are exhausted by running; like the Syr. ܢܗܓ, Arab. نهج (kindred roots are נָהַק, נָאַק, הָגָה, compare Æth. ነሀከ: to be anxious, solicitous). See Piel, No. 1.

(2) causat. *to urge on in a course, to drive* (beasts). 2 Ki. 9:20, כִּי בְשִׁגָּעוֹן יִנְהָג "for he drives (the horses) as if he were mad," comes on at a most rapid rate, 2 Ki. 4:24; hence נָהַג עֲגָלָה to drive a wagon. 2 Sam. 6:3; followed by בְּ 1 Chron. 13:7; *to lead* or *drive* a flock (as a shepherd), Gen. 31:18; Exod. 3:1; followed by בְּ Isa. 11:6; *to drive away* (cattle), Job 24:3; *to lead* any one, Cant. 8:2; *to lead away* captives, 1 Sam. 30:2; Isa. 20:4, comp. 60:11. (With this signification accord Gr. Lat. ἄγω, *ago*, ἡγέομαι; Pers. آختن to lead, to bring).

(3) intransit. *to act* (etwas thun, treiben, handeln). Eccles. 2:3, וְלִבִּי נֹהֵג בַּחָכְמָה "and my heart acting with wisdom." I formerly explained this from the Ch. usage: "and my heart was accustomed to wisdom," clave to it; but that now given is more simple.

PIEL נִהֵג, fut. יְנַהֵג—(1) *to pant, to sigh;* see Kal No. 1, Nah. 2:8.

(2) causat. of Kal No. 2. Ex. 14:25, וַיְנַהֲגֵהוּ בִּכְבֵדוּת "and caused to drive heavily."

(3) i. q. Kal No. 2; *to lead*, Deut. 4:27; 28:37; *to bring to*, Exod. 10:13; Ps. 78:26; *to lead away* Gen. 31:26.

Derivative מִנְהָג.

נָהַד an unused root; see under the word הוֹד.

נָהָה TO WAIL, TO LAMENT (prop. to cry out הָהּ, אֲהָהּ), Ezek. 32:18. Mic. 2:4, נָהָה נְהִי נִהְיָה "they lament with a lamentation of lamenting;" i. e. they lament grievously.

(2) to cry out, to exclaim. Hence—

NIPHAL, *to gather selves together;* like the Chaldee אִתְנְהִי; prop. to be convoked, called together; comp. זָעַק Niph. to be congregated. 1 Sam. 7:2, "all the house of Israel was gathered together after Jehovah;" a pregnant construction for, all of them were united and followed Jehovah with one mind; compare מִלֵּא אַחֲרֵי יְיָ, הָלַךְ אַחֲרֵי יְיָ. So Targ. h. l.; compare the same phrase, Jerem. 30:21; Hos. 2:16; 3:3, 5, Targ. Others render, *lamented after Jehovah;* i. e. followed him mourning.

Derivatives נְהִי, נִהְיָה, נִי, הִי.

נְהוֹר Chald. *light*, Dan. 2:22 קרי and this form is usual in Chaldee. In כתיב it is נְהִירָא, like the Syr. ܢܘܗܪܐ light, shining. See נָהַר No. 2.

נְהִי in pause נֶהִי m. (from the root נָהָה) *lamentation, a song of wailing*, Jer. 9:17, seq.; 31:15; Am. 5:16; Mic. 2:4.

נִהְיָה f. i. q. the preceding. Mic. 2:4; Prov. 13:19. But נִהְיָה is part. Niph. [so taken also in these passages in Thes.], of the root הָיָה see p. CCXXII, A.

נָהִיר see נְהוֹר.

נַהִירוּ Chald. (from the root נְהַר No. II) *illumination, wisdom*, Dan. 5:11, 14. Syr. ܢܗܝܪܘܬܐ id.

נָהַל a root not used in Kal, which appears to have had the signification of flowing and going; like the cogn. נָהַר No. 1; compare נַחַל river. Hence—

PIEL, נִהֵל, fut. יְנַהֵל—(1) *to lead*, Exodus 15:13; 2 Chron. 28:15, וַיְנַהֲלוּם בַּחֲמֹרִים "and they led them borne upon asses." Specially *to lead to water*, Ps. 23:2, עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי "he leadeth me beside the still water," Psa. 31:4; Isa. 49:10. Hence with the notion of care and protection (Isa. 51:18)—

(2) *to guard*, 2 Ch. 32:22; (compare הֵנִיחַ 1 Ch. 22:18); *to provide for, to sustain*, Gen. 47:17 compare כִּלְכֵּל verse 12.

HITHPAEL, *to go on*, Gen. 33:14. Hence—

נַהֲלֹל m.—(1) prob. *pasture* to which cattle are *led out* (like מִדְבָּר from דָּבַר), Isa. 7:19.

(2) [*Nahalol*], pr. n. of a town in the tribe of Zebulon, Judges 1:30; called in Josh. 19:15, נַהֲלָל [*Nahalul*].

נָהַם fut. יִנְהֹם—(1) TO GROWL (knurren, brummen); the word used to express the noise uttered by the young lion (כְּפִיר), (Prov. 19:12; 20:2); to be distinguished from roaring (שָׁאַג), although this word is also applied to a full-grown lion, Prov. 28:15 (This root is onomatop. Arab. and Syr. id.; see under הָמָה; and also compare נָאַם). It is applied to the roaring of the sea, Isa. 5:30; to the voices of persons groaning (compare הָמָה), Eze. 24:23; Prov. 5:11. Hence—

נַהַם m. *the growl* of a young lion, Prov. 19:12; 20:2; and—

נְהָמָה f. constr. st. נַהֲמַת *the roaring* of the sea, Isa. 5:30; the groaning of the afflicted, Ps. 38:9.

נָהַק fut. יִנְהַק TO BRAY; used of an ass when hungry, Job. 6:5; of wretched and famished persons, Job 30:7 (Chald. and Arab. id.; cognate are roots אָנַח, אָנַק, נָאַק).

I. **נָהַר** TO FLOW, TO FLOW TOGETHER (Arabic نهر id.); whence נָהָר a river; but in the verb it is only used of a conflux of peoples. Isa. 2:2, וְנָהֲרוּ אֵלָיו כָּל־הַגּוֹיִם "and all peoples shall flow together unto it" Jer. 31:12; 51:44; followed by עַל Mic. 4:1. Hence נָהָר, מִנְהָרָה.

II. **נָהַר** from the Aramæan use, TO SHINE, TO GIVE LIGHT, i. q. נהר ["Arab. نار"], (see the letter ה), whence *to be glad, rejoice*, from the light or brightness of a happy face (see אוֹר let. *g*). Ps. 34:6; Isa. 60:5.

Derivatives נְהָרָה, נְהוֹר, נְהִירוּ.

נָהָר m. constr. נְהַר, plur. נְהָרִים, נַהֲרֵי and נְהָרוֹת (m. Psa. 93:3); constr. נַהֲרוֹת, dual. נַהֲרַיִם (see below) *a stream.*—(1) *a flowing*, das Strömen, die Strömung. Jon. 2:4; וְנָהָר יְסֹבְבֵנִי "and the flowing (of the sea) surrounds me" (compare ὠκεανοῦ ῥέεθρα, Il. ξ', 245). Job 20:17, נַהֲרֵי נַחֲלֵי דְבַשׁ וְחֶמְאָה "streams of rivers of milk and honey," Isa. 44:27.

(2) *a river, stream*, Gen. 2:10, 14; Job 14:11; 22:16; 40:23, etc. Followed by a genit. of country, as נְהַר מִצְרַיִם the river of Egypt, i. e. the Nile, Gen. 15:18; נְהַר גּוֹזָן the river of Gozan, i. e. Chaboras 2 Ki. 17:6; נַהֲרֵי כוּשׁ the rivers of Æthiopia (the Nile and Astaboras), Isa. 18:1; Zeph. 3:10; נַהֲרוֹת בָּבֶל (the Euphrates, with its canals), Ps. 137:1; נַהֲרוֹת דַּמֶּשֶׂק 2 Ki. 5:12; also followed by the name of the river in the gen. instead of in apposition, as נְהַר פְּרָת the river of Euphrates, Gen. 15:18; נְהַר כְּבָר the river Chebar, Eze. 1:1, 3. With art. הַנָּהָר the river κατ' ἐξοχὴν is the *Euphrates*, Gen. 31:21; Exod. 23:31; more fully הַנָּהָר הַגָּדוֹל נְהַר פְּרָת Gen. 15:18; Deut. 1:7; 11:24; Josh. 1:4; poet. also without the art., Isa. 7:20; Jerem. 2:18; Mic. 7:12; Zech. 9:10; Psa. 72:8. Once, however, the context shews נָהָר to be the Nile, Isa. 19:5; and in Psalm 46:5 many interpreters understand Siloah [Kidron would be better]; and this is not unsuitable, since נָהָר is also used of smaller streamlets, as of the waters of Damascus, 2 Ki. 5:12. A river is used as an image of abundance, Isa. 48:18; 66:12.

Dual נַהֲרַיִם (prop. from the form נַהַר) the two rivers, the Tigris and Euphrates; whence אֲרַם נַהֲרַיִם Syria of the two rivers, i. e. Mesopotamia, see אֲרָם.

נְהַר emph. נַהֲרָא, נַהֲרָה Ch. m. *a river*, Dan. 7:10, emphat. κατ' ἐξοχὴν the Euphrates, Ezr. 4:10, 16, 17, 20.

נְהָרָה f. *light, the light of day*, i. q. Arabic نهار Job 3:4, see נָהַר No. II.

נוּא in Kal, of uncertain authority, Num. 32:7 כתיב (see Hiphil No. 2).

HIPHIL הֵנִיא prop. verneinen, vernichten.—(1) TO REFUSE, TO DECLINE (prop. to deny, compare as to the negative power of the syllable نا, نَى, νη, *ne*, under the word אַיִן p. XXI, A; also نَأنَا and نَهْنَهَ to prohibit, to hinder). Fut. by the omission of א, יָנִי Ps. 141:5, where thirty-six codices read more fully יָנִיא.

(2) *to hinder, restrain*, Num. 30:6, אִם־הֵנִיא אָבִיהָ אֹתָהּ "if her father restrain her;" verses 9, 12. Followed by מִן *to turn* any one *aside* from, *to dissuade* from any thing, Num. 32:7, 9.

(3) *to bring to nothing* (vernichten), to make *void*, Ps. 33:10.

Derivative, תְּנוּאָה. There is also a different root נִיא; whence נָא raw.

נוּב—(1) TO SPROUT, TO GERMINATE. (The original idea lies in gushing forth, boiling up, a signification which lies in the syllable נב, which is found in the roots beginning with it, as נָבַע, نبع, نبج, نبط, نبغ, and this is frequently applied,

sometimes to the sense of sprouting, as نبت, نبا, sometimes to that of speaking, as נָבָא, Æth. ነበበ, Arab. نبس, نبس; also to the sense of rising above, as נָבָה, نبك Conj. VIII. to become high, نبر to raise up, to heap up). Figuratively applied to the mouth, as if sprouting out words, Prov. 10:31.

(2) *to increase, to receive increase*, Ps. 62:11, compare מַרְבִּית.

PIEL נוֹבֵב *to cause to germinate, to produce*, Zec. 9:17.

Derivatives, נִיב, תְּנוּבָה, and the pr. n. נֵיבַי, נְבוֹת.

נוֹב or **נוּב** Isa. 57:19 כתיב, i. q. נִיב, which see.

נוּד (compare cogn. נָדַד)—(1) TO BE MOVED, TO BE AGITATED (Arab. ناد Med. Waw id.), used of a reed shaken by the wind, 1 Ki. 14:15; hence *to wander, to be a fugitive*, Jer. 4:1; Gen. 4:12, 14; Ps. 56:9; *to flee*, Ps. 11:1; Jer. 49:30. Figuratively, Isa. 17:11, נֵד קָצִיר "the harvest has fled" [" but see נֵד," which some in this place take as the subst.].

(2) Followed by a dat. *to pity, to commiserate* (as signified by a motion of the head, compare Job 16:4, 5); hence—(*a*) *to comfort* the afflicted, followed by לְ of pers. Job 2: 1; 42:11; Isa. 51:19; Jer. 16:5.—(*b*) to grieve, *to lament, to deplore* the dead, Jer. 22:10.

HIPHIL הֵנִיד.—(1) causat. *to cause to wander, to expel*, 2 Ki. 21:8; Ps. 36:12.

(2) i. q. Kal, *to agitate, to nod, wag* with the head (בְּרֹאשׁ), Jer. 18:16.

HOPHAL, part. מֻנָד 2 Sam. 23:6, *shaken out, thrust out;* but R. b. Asher reads מֻנָּד, from the root נָדַד.

HITHPAEL הִתְנוֹדֵד.—(1) *to be moved to and fro, to wag*, Isa. 24:20; *to move the head*, Jer. 48:27.

(2) *to lament*, Jer. 31:18.

Derived nouns, נוֹד, נִיד, מָנוֹד [and in Thes. נֵד].

נוּד Ch. *to flee*, Dan. 4:11.

נוֹד m. *flight, exile* (Ps. 56:9); hence [*Nod*], pr. n. of the country to which Cain fled, Gen. 4:16.

נוֹדָב ("nobility"), [*Nodab*], pr. n. of a son of Ishmael, 1 Ch. 5:19.

נוֹהַּ see נֹהַּ.

נָוָה i. q. נָאָה.—(1) TO SIT DOWN, TO REST; Hab. 2:5, גֶּבֶר יָהִיר וְלֹא יִנְוֶה "he is a proud man and does not rest," but seeks disturbances and wars. Also *to dwell;* see נָוֶה, נָוָה.

(2) *to be decorous, becoming* (how this idea is connected with that of sitting down has been shown above under the root נָאָה Pilel).

HIPHIL, *to adorn* (with praises), *to celebrate*; Ex. 15:2, אַנְוֵהוּ LXX. δοξάσω αὐτόν. Vulg. *glorificabo eum.* Hence—

נָוֶה const. נְוֵה; with suff. נָוֶךָ, נָוֵהוּ, נְוֵהֶם m.—(A) adj.—(1) *inhabiting.* Fem. const. נְוַת; Ps. 68:13, נְוַת בַּיִת "the inhabitress of the house," i. e. the matron as residing at home, οἰκουρός.

(2) *decorous, becoming*, f. נָוָה Jer. 6:2.

(B) subst. *a seat*, poetically—(1) *a habitation* of men, Isa. 32:18; Jer. 50:44; of God, Ex. 15:13; of animals, Isa. 35:7.

(2) *a pasture* where flocks *lie down and rest*, Hos. 9:13; Jerem. 23:3; 49:20; 50:19; Job 5:24; followed by a genit. נְוֵה צֹאן Isa. 65:10; נְוֵה גְמַלִּים Eze. 25:5; נְוֵה רֹעִים Jer. 33:12. For the plur. const. is used the form נְאוֹת which see.

נָוָה f.—(A) adj. f. *inhabiting, becoming;* see נָוֶה letter A.

(B) subst. i. q. נָוֶה letter B, *a seat, a habitation*.—(*a*) of men, Job 8:6.—(*b*) of herds and flocks, *a pasture*, Zeph. 2:6.

נוּחַ fut. יָנוּחַ.—(1) TO REST, TO SIT DOWN, TO SET ONESELF DOWN any where to take rest.—The original idea lies in respiring, drawing breath, הֵשִׁיב רוּחַ; compare cogn. Arab. راح I., II., IV., X., to rest, to be quiet; prop. to draw breath, from which idea comes also Germ. ruhen (ruchen), of the same stock as riechen (lower German rufen, rûfen, compare ruahen, to desire). Arab. ناخ specially is, to kneel down as a camel; Conj. IV. causat. مناخ a place where camels lie down. Syr. and Chald. i. q. Hebr. Æth. ኖኀ to respire, to rest; compare under נָוָה.—E. g. used of an army, Isa. 7:2; 2 Sa. 21:10; compare Josh. 3:13 (Arab. ناخ IV. to pitch a camp); used of a host of locusts, or bees, Ex. 10:14; Isa. 7:19; also used of inanimate things, as Noah's ark, Gen. 8:4; of the ark of the covenant, Nu. 10:36. Constr. absol. Nu. loc. cit.; and followed by בְּ Ex. loc. cit.; and עַל of place, Gen. 8:4; Isa. 7:2, 19. Metaph. of the Spirit of God coming down upon any one; followed by עַל Nu. 11:25, 26; compare Isa. 11:2.

(2) *to rest, to be at rest*, specially—(*a*) from labour, i. q. שָׁבַת Ex. 20:11; 23:12; Deut. 5:14.—(*b*) from troubles and calamities, followed by מִן Job 3:26; Esther 9:22. Impers. Job 3:13, אָז יָנוּחַ לִי "then I should have had rest." Isa. 23:12; Neh

9:28.—(*c*) i. q. ***to reside, to remain***, Ecc. 7:9, "anger remains in the breast of a fool." Proverbs 14:33; Ps. 125:3, "the rod of the wicked shall not remain on the lot of the righteous;" compare Isa. 30:32.—(*d*) i. q. to be silent; 1 Sa. 25:9.

Hiphil, double both in form and in signification.

(A) הֵנִיחַ—(1) *to set down, to deposit* any one in any place, Eze. 37:1; 40:2; *to let down* one's hand, Ex. 17:11; *to lay* a scourge *upon* any one, Isa. 30:32. Metaph. הֵנִיחַ חֲמָתוֹ בְּ׳ to deposit one's wrath, i. e. to satisfy it, to accomplish it on any one, Ezek. 5:13; 16:42; 21:22; 24:13; Zec. 6:8.

(2) *to cause to rest*, Ezek. 44:30; Isaiah 30:32; commonly followed by a dat. *to give rest* to any one, Isa. 28:12; 14:3; often used of Jehovah, who after the conquest of the Canaanites gave to his people quiet possession of the promised land, Exodus 33:14; Josh. 1:13, 15; Deut. 3:20; 12:10, וְהֵנִיחַ לָכֶם מִכָּל־אֹיְבֵיכֶם מִסָּבִיב "and he will give you rest from all your enemies round about." Deut. 25:19; Josh. 21:44 (compare in the New Test. καταπαύω, κατάπαυσις).

Hophal הוּנַח *rest to be given*, followed by a dat. Lam. 5:5.

Hiphil (B) הִנִּיחַ (like הִסִּית from סוּת, יַלִּין from לִין; and the noun מִשּׁוֹט i. q. מָשׁוֹט from שׁוּט) fut. יַנִּיחַ part. מַנִּיחַ—(1) *to set down, to lay down* (niederſetzen, niederlegen) in any place, followed by אֶל, בְּ of place, 1 Ki. 13:29—31; specially to deposit for safe keeping, Ezek. 42:14; 44:19; before Jehovah, Exodus 16:33, 34; Nu. 17:22; Deut. 26:4, 10; 1 Ki. 8:9; also *to place, to set*, as a statue, 2 Kings 17:29; a people, or soldiers in any land (verſetzen), Isa. 14:1; Eze. 37:14; 2 Ch. 1:14; הִנִּיחַ בְּמִשְׁמָר "to give any one into custody;" Levit. 24:12; Num. 15:34; and more strongly *to cast down*, Nu. 19:9. Isa. 28:2, הִנִּיחַ לָאָרֶץ בְּיָד "to cast with force down to the ground." Am. 5:7.

(2) *to cause to rest, to quiet*. Ecc. 10:4, "meekness יַנִּיחַ חֲטָאִים גְּדוֹלִים quiets (i. e. hinders) great offences." Hence—(*a*) *to give rest* to any one, with acc. Esth. 3:8; hence *to let* any one *rest, not to disturb, to let alone* (in Ruhe laſſen), with acc. הַנִּיחָה אֹתִי let me alone that, *allow me*, Jud. 16:26; more often with dat. הַנִּיחָה לִּי Exod. 32:10; 2 Kings 23:18; Hosea 4:17; and followed by ו with a fut. 2 Sa. 16:11, הַנִּחוּ לוֹ וִיקַלֵּל "let him alone that he may curse," suffer him to curse. Hence—(*b*) with an acc. of pers. and gerund of the thing, to allow any one to do anything (pr. to let him alone to do it), Ps. 105:14; with a dat. of pers. Eccl. 5:11; אֵינֶנּוּ מַנִּיחַ לוֹ לִישׁוֹן "it will not suffer him to sleep" (prop. does not give him quiet for sleeping), 1 Chr. 16:21. Compare the verbs נָטַשׁ and נָתַן in the signification of allowing and permitting, which are similarly construed.—(*c*) *to leave*, i. q. *to cause* any one *to remain* (zurücklaſſen) any where, Gen. 42:33; Deut. 14:28; e. g. a people in a country, Jud. 3:1; 2 Sam. 16:21; 20:3; Jer. 27:11; *to leave remaining* (übrig laſſen), Ex. 16:23, 24; Lev. 7:15; *to desert*, Jer. 14:9. With an acc. of thing, and dat. of pers. *to leave behind* anything to any one, spoken of a person dying, Ps. 17:14; Eccl. 2:18.—(*d*) הִנִּיחַ יָד מִן *to cause* the hand *to rest* from anything, Eccl. 7:18; 11:6.

Hophal הֻנַּח *to be set, placed*, Zec. 5:11 (compare the Chald. form הֳקִים Dan. 7:4). Part. מֻנָּח what is *left empty*, a vacant place, Eze. 41:9, 11.

Derived nouns, נִיחֹחַ, נַחַת, מְנוּחָה, מָנוֹחַ, הֲנָחָה, and the pr. n. נוֹחָה, מָנוֹחַ, מָנַחַת, and—

נֹחַ, נוֹחַ—(1) *rest*, Est. 9:16, 17, 18, with suff. נוֹחֶךָ 2 Ch. 6:41.

(2) pr. n. *Noah*, who was saved from the flood, Gen. 5:29; Ezek. 14:14, 20. מֵי נֹחַ the waters of Noah, used of the flood, Isa. 54:9.

נוֹחָה ("rest"), [*Nohah*], pr. n. of a son of Benjamin, 1 Ch. 8:2.

נוּט to be moved, to shake, i. q. מוֹט, once Ps. 99:1. LXX. σαλευθήτω ἡ γῆ. Vulg. *moveatur terra*.

[**נָוִית** (כ׳), see נָיוֹת (ק׳)].

נְוַל Ch. Pael נַוֵּל i. q. נָבַל *to pollute, to make filthy;* whence—

נְוָלוּ Ch. f. Ezr. 6:11, and—

נְוָלִי Dan. 2:5, *a dunghill;* Dan. loc. cit. "and your houses shall be made a dunghill," i. e. cloaca (2 Ki. 10:27).

נוּם to slumber, especially through indolence and sloth, Nah. 3:18; Isa. 56:10; Ps. 121:3; Isa. 5:27. It differs from יָשֵׁן to go to sleep. In Arabic, on the contrary, نام is to go to sleep, وسن to be asleep.

Derivatives, תְּנוּמָה, pr. n. יָנוּם, and—

נוּמָה *slumber, light sleep*, Prov. 23:21.

נוּן Niphal (according to קרי), or Hiphil (according to כתיב), to sprout, to put forth, Ps. 72:17, לִפְנֵי־שֶׁמֶשׁ יִנּוֹן שְׁמוֹ "as long as the sun remains, his name shall flourish." Hence נִין progeny, and

probab. מָנוֹן; also נוּנָא Syr. and Ch., a fish, so called from its being so prolific; (compare דָּג).

נוּן ("fish," see the preceding) [*Nun*], pr. n. of the father of Joshua the leader of Israel, Ex. 33:11; Nu. 11:28, and very often in the book of Joshua. The LXX. write this name Ναυή, an evident error of very ancient copyists (ΝΑΥΗ for ΝΑΥΝ): as it is written in some copies Ναβή and Ναβὶ (see Holmes.) it may be gathered that more recent copyists took Ναυή to be put by itacism for the Hebrew נביא. Once נוֹן [*Non*] 1 Ch. 7:27.

נוּס—(1) TO FLEE FROM any person or thing, followed by מִן Isai. 24:18; מִפְּנֵי 2 Sam. 23:11; followed by לִפְנֵי Deu. 28:25; Josh. 7:4.—Lev. 26:36, וְנָסוּ מְנֻסַת־חֶרֶב Vulg. *fugient* quasi *gladium.*—Used of inanimate things; e. g. the waves, Ps. 104:7; of grief, Isa. 35:10; 51:11; vigour, freshness, Deut. 34:7; Cant. 2:17; and 4:6, in describing the evening, נָסוּ הַצְּלָלִים "the shadows flee away," i. e. they are become long and stretched out, and as it were flee from us. Once נָס לוֹ, French, *il s'enfuit*, Isaiah 31:8; compare לְ No. 4, *a*.

(2) *to hasten, to be borne swiftly* (comp. נֶחְפָּז, נִבְהָל, Lat. *fugio*, Virg. Georg. iii. 462), Isa. 30:16.

Pilel נוֹסֵס *to impel.* Isa. 59:19, "a confined stream רוּחַ יְהוָה נֹסְסָה בוֹ which the wind of Jehovah impels." [Qu. as to the rendering and connection of these words.]

Hiphil הֵנִיס—(1) *to put to flight, to make flee*, Deu. 32:30.

(2) *to take* any thing *away by flight, and to put it in safety* (etwas flüchten), Ex. 9:20; Jud. 6:11.

Hithpalel הִתְנוֹסֵס *to betake oneself to flight*, Ps. 60:6; comp. נָסַס No. II.

Derivatives, מָנוֹס, מְנוּסָה, נִיס.

נוּעַ—(1) TO MOVE TO AND FRO, TO VACILLATE; a word appropriated to this kind of motion. (Gr. Lat. νεύω, *nuo*, Germ. nicken, wanken, schwanken. Kindred is נום specially used of those who are slumbering, like νυστάζω, Pers. نو يدن). Hence—(*a*) used of the staggering of drunkards, Isa. 24:20; 29:9; Ps. 107:27; the blind, Lam. 4:14 (used figuratively of ways, Prov. 5:6);—(*b*) of a tremulous motion, tremor, as of leaves shaken by the wind, Isa. 7:2; hence of men and things seized with terror, Isa. 6:4; 7:2; 1:1; Ex. 20:18.—(*c*) used of the tremulous motion of things suspended in the air; *to vibrate, to swing to and fro*, used of miners suspended in the pits, Job 28:4, דַּלּוּ מֵאֱנוֹשׁ נָעוּ "they hang down from (the dwellings of) men, (and) swing to and fro." *To wave* over trees is used metaph for to rule trees Jud. 9:9, 11, 13.—(*d*) used of the motion of a person's lips when speaking softly, 1 Sa. 1:13.

(2) *to wander*, Am. 4:8; 8:12; Lam. 4:14, 15; Jer. 14:10; compare the verbs which convey a similar notion, נָדַד and נוּד.

Niphal, pass. of Hiph. *to be shaken*, used of a tree, to make the apples fall down, Nah. 3:12; of a sieve, Am. 9:9.

Hiphil—(1) act. *to move to and fro, to wag*, e. g. the head, as in derision; like the ἐπιχαιρέκακοι (compare κινεῖν τὴν κεφαλήν, Sir. 13:7. Matt. 27:39; and on this phrase see Lakemacher, Obss. Phill. t. ix. Obss. 4), Ps. 22:8; 109:25; Lam. 2:15; 2 Ki. 19:21; followed by בְּ as if to nod with the head, id. Job 16:4; comp. Jer. 18:16; also to wave the hand, Zeph. 2:15; likewise done in derision.

(2) *to shake*, e. g. a sieve, Amos 9:9; hence *to disturb*, 2 Ki. 23:18.

(3) causat. of Kal No. 1, *to cause to stagger*. Dan. 10:10, "lo! a hand touched me וַתְּנִיעֵנִי עַל־בִּרְכַּי וְכַפּוֹת יָדָי and set me to reel (so that, although reeling and trembling, I stood) on my knees and the palms of my hands."

(4) causat. of Kal No. 2, *to cause to wander about;* πλάζω, Num. 32:13; Ps. 59:12; 2 Sam. 15:20.

Derivative, מְנַעַנְעִים and pr. n. נֹעָה.

נוֹעַדְיָה ("with whom Jehovah meets"), [*Noadiah*], pr. n.—(1) m. Ezr. 8:33.—(2) f. Neh. 6:14.

נוּף—(1) pr. TO WAVE up and down, TO AGITATE, e. g. the hand (see Hiph.); hence—

(2) *to sprinkle* any thing with any thing (which is done by waving the hand), with two acc. Prov. 7:17.

Hiphil הֵנִיף—(1) *to wave, to shake*—(*a*) the hand, to give a signal, and to beckon to some one, Isaiah 13:2; to threaten, followed by עַל Isa. 11:15; 19:16; Zec. 2:13; Job 31:21; the hand over any member to heal it, followed by עַל 2 Ki. 5:11.—(*b*) a sieve, Isa. 30:28.—(*c*) a rod, a saw, Isa. 10:15, אִם־יִתְגַּדֵּל הַמַּשּׂוֹר עַל־מְנִיפוֹ "shall the saw boast itself against him who shaketh it? כְּהָנִיף שֵׁבֶט אֶת־מְרִימָיו as if the rod should shake him who lifts it up;" a sickle, Deu. 23:26. Followed by עַל Exod. 20:25; Joshua 8:31.—(*d*) specially used of a certain sacrificial rite, in which parts of the flesh to be offered to God were waved to and fro before they were placed upon the altar (compare *porricere* applied to a similar Roman rite), Lev. 7:30; 8:27, 29; 9:21; 10:15; 14:12, 24; 23:11, 12, 20; Nu. 5:25; 6:20; living victims, and the Levites in their initiation into office appear

to have been led up and down, Ex. 35:22; Numbers 8:11—21. In the examples of the former kind, Saad. renders حرّك to wave, to shake, in those of the latter زفّ to lead, to lead about. An offering thus presented was called תְּנוּפָה *wave offering*, Luth. Webeopfer. As to the opinions of the Jews about it, see Carpzov, in Apparatu Antiqu. S. Cod. p. 709, seq.

(2) *to scatter, shake forth* (used of God sending rain), Ps. 68:10.

Hophal הוּנַף pass. of No. 1, *d*. Ex. 29:27.

Pilel נוֹפֵף i. q. Hiph. No. 1, *to shake the hand* against anything, a gesture of threatening, Isa. 10:32.

Derivatives, נָפָה, [נָפֶת], נֹפֶת, תְּנוּפָה and—

נוֹף m. *elevation, height*, from the Arabic usage نَوْف from the root, ناف to be high, conspicuous, Ps. 48:3; "beautiful in height is mount Zion," i. e. it rises up beautifully. The word נֹף Memphis (which see), is of Egyptian origin.

נוּץ—(1) pr. TO SHINE, TO BE BRIGHT, like Arabic ناض Med. Waw, compare נָצַץ and נִיצוֹץ a spark. It is applied—

(2) to the signification of *flourishing* (compare זִיז, זָהָה see Hiph.), and—

(3) to that of *fleeing*, Lam. 4:15; Arabic ناص, compare דָּדַר No. 1, 2, and Lat. *micare*.

Hiphil הֵנֵץ *to flourish*, Cant. 6:11; 7:13. (In Targg. אֲנִיץ id.).

From the cognate verb נָצַץ (which see) are derived the nouns נֵץ, נִצָּה, נִצָּן.

נוֹצָה f. *a feather*, Eze. 17:3, 7; Job 39:13; from the root נָצָה which see. As to the form נֹצָה Lev. 1:16; see below.

נוּק i. q. יָנַק TO SUCK, whence fut. Hiphil וַתְּנִיקֵהוּ "and she suckled him," Ex. 2:9; although by a slight alteration of the vowels we should read וַתֵּינִקֵהוּ [from יָנַק].

נוּר an unused root, i. q. Arabic نار *to give light*, cogn. to the verb נָהַר No. II.

Hence are the nouns נִיר, נֵר, מָנוֹר, מְנוֹרָה, pr. n. נֵרִיָּה [and the following words]—

נוּר f. Chald. *fire*, Dan. 3:6, 11, 15, 17; 7:9.

נוּשׁ Syr. ܢܳܫ (compare Gr. νόσος, νοῦσος) i. q. אָנַשׁ TO BE SICK, once used figuratively of the soul, Ps. 69:21.

נָזָה fut. apoc. יֵז and יִז, i. q. Arab. نز TO LEAP.

(1) *to exult* with joy, see Hiph.

(2) used of fluids, *to be sprinkled, to spatter* (sprißen), followed by אֶל, עַל upon, or at anything, Lev. 6:20; 2 Ki. 9:33; Isa. 63:3.

Hiphil הִזָּה, fut. apoc. יַז—(1) *to cause to exult*, i. e. *to fill any one with joy;* followed by עַל on account of something (comp. שָׂמַח עַל). Isa. 52:15, כֵּן יַזֶּה גּוֹיִם רַבִּים עָלָיו "so shall he fill many people with joy because of himself." Compare גִּיל בַּיהוָה. LXX. οὕτω θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ, prob. taking יזה for ישא = יִשָּׂא in the phrase נְשָׂא פָנִים, which is commonly rendered in Greek by θαυμάζω. Syr., Vulg., Luth., *shall he besprinkle many nations* (see No. 2), i. e. he (my servant, the Messiah) shall purge them in his own blood; but this does not accord with the opposed verb שָׁמַם [Does not the passage simply say that Christ shall sprinkle many nations, as if they were the water, and were scattered in drops?]

(2) *to sprinkle* water, blood, followed by עַל Ex. 29:21; Lev. 5:9; 14:7; לִפְנֵי 4:17.

Derivative יִזִּיָּה (proper name).

נָזִיד m. *pottage, boiled food;* prop. something cooked, pr. part. Niphal of the root זִיד, with the radical י preserved, although these verbs elsewhere in Niph. adopt the form נָעֹ. There are not any traces of a root נָזַד. Gen. 25:29; 2 Ki. 4:38—40; Hag. 2:12.

נָזִיר m. (from the root נָזַר) *consecrated*, specially,

(1) *a Nazarite*, a kind of ascetic among the Hebrews, who by vow abstained from certain things (see the law, Num. 6:13, seqq.), Am. 2:11, 12; more fully נְזִיר אֱלֹהִים consecrated to God, Jud. 13:5, 7; 16:17. The word has been applied from a Nazarite who did not shave his hair, to *a vine*, which in every seventh, and also in every fiftieth year was *not pruned*, Lev. 25:5, 11, compare Lat. *herba virgo*, and Talmud. בתולת שקמה virginity of a sycamore, used of a sycamore not yet pruned.

(2) *a prince*, as being consecrated to God, Gen. 49:26; Deut. 33:16; Lam. 4:7, compare מָשִׁיחַ.

נָזַל fut. יִזַּל.—(1) TO FLOW, TO RUN, Nu. 24:7; Ps. 147:18. Part. pl. נוֹזְלִים *fluids*, poet. used of streams, Ex. 15:8; Isa. 44:3; Jer. 18:14; Ps. 78:16; Prov. 5:15. Figuratively applied to speech, Deut. 32:2, "my speech shall flow like dew;" used of a sweet odour pervading the air, Cant. 4:16.—Like other verbs of flowing (see הָלַךְ No. 4, Heb. Gram § 135, note 1)—

(2) it is construed with an acc. of whatever flows down plentifully, Jer. 9:17, וְעַפְעַפֵּינוּ יִזְּלוּ־מָיִם "and our eyelids flow down with water;" Isa. 45:8; Job 36:28.

(3) From the Arabic usage (نزل), *to descend;* also to turn aside to lodge, to dwell; whence מַזָּלוֹת.— Note נָזֹלּוּ Jud. 5:5, is for נָזֹלּוּ Niphal, from זָלַל, which see.

Hiphil הִזִּיל causat. of No. 1, *to cause to flow,* Isa. 48:21. The same form is found under זָלַל.

נָזַם an unused root, i. q. Arab. نظم to bore, to string pearls on a thread; whence نظم a string of pearls, or, as I think preferable, i. q. Ch. זמם to muzzle; whence Syr. ܙܡܡܐ a nose-ring, and Æth. ዘመም: a ring, put through the nostrils of beasts which are to be tamed, i. q. חָח. Hence—

נֶזֶם with suff. נִזְמִי, pl. נְזָמִים, נִזְמֵי, m. *a ring*—(*a*) worn in the nose as an ornament (see Jerome on Eze. 16:12, and the remarks of travellers in Jahn, Archæol. 1, § 153; and A. Th. Hartmann, Hebräerin, ii. 166; iii. 205, seqq.), Gen. 24:47; Isa. 3:21; Prov. 11:22; Hos. 2:15.—(*b*) worn in the ears, *an earring,* Gen. 35:4. In other passages it is not defined of what kind it was, Jud. 8:24, 25; Job 42:11; Prov. 25:12.

נְזַק Ch. to suffer damage, injury, Part. נָזִק Dan. 6:3.

Aphel הַנְזִק *to damage any one,* Ezr. 4:13, 15, 22. Hence—

נֵזֶק m. *damage, injury,* Est. 7:4.

נָזַר not used in Kal. ["Arab. نذر to consecrate, to vow, i. e. i. q. נָדַר and נָזַר."]

Niphal—(1) to separate oneself from any thing, followed by מֵאַחֲרֵי יְהוָֹה to turn aside from the worship of Jehovah, Eze. 14:7.

(2) *to abstain* from any thing, followed by מִן Lev. 22:2; absol. used of abstinence from meat and drink, Zec. 7:3, compare verse 5. (Syr. Ethpe. id.)

(3) *to consecrate oneself* to any thing, followed by לְ Hos 2:10 (cogn. is נָדַר to vow, and the Arab. نذر to vow, to consecrate).

Hiphil הִזִּיר.—(1) causat. *to cause any one to separate himself,* Lev. 15:31, וְהִזַּרְתֶּם אֶת־בְּנֵי־יִשְׂרָאֵל מִטֻּמְאָתָם "make the children of Israel to separate themselves from their uncleanness," where the ancient versions have *admonish* compare Arab. نذر IV., to admonish.

(2) transit. *to consecrate,* followed by לְ Num 6:12.

(3) intrans. i. q. Niphal No. 2, *to abstain,* followed by מִן Num. 6:3, and i. q. Niphal No. 3, *to consecrate oneself,* followed by לַיהוָֹה Num. 6:2, 5, 6.

Derived nouns, מִנְּזָרִים, נָזִיר, and—

נֵזֶר m.—(1) *a diadem* (prop. the token by which any one is separated from the people at large), specially that of a king, 2 Sam. 1:10; 2 Ki. 11:12; Ps. 89:40; 132:18; of the high priest, Ex. 29:6; 39:30; Lev. 8:9. אַבְנֵי נֵזֶר stones, or gems of a diadem, applied to any thing very precious, Zec. 9:16.

(2) *consecration* of a priest, Lev. 21:12; especially of a Nazarite (see נָזִיר), Num. 6:4, 5; verse 9, רֹאשׁ נִזְרוֹ "his consecrated head;" verse 12. Hence meton. *the consecrated head* (of a Nazarite), Nu. 6:19; and even (the primary idea being neglected), *the long, unshorn hair* (of a woman), Jer. 7:29 (compare נָזִיר No. 3).

נֹחַ see נוֹחַ.

נַחְבִּי ("hidden," part. Niphal), [*Nahbi*], pr. n. m. Num. 13:14.

נָחָה pret. and imp. Kal, fut. and inf. Hiphil, to lead, Ex. 32:34; Num. 23:7; Job 38:32; 1 Sa. 22:4; often used of God as governing men, Ps. 5:9; 27:11; 31:4; 61:3; 73:24; 143:10.

(2) *to lead forth* (as troops), 1 Ki. 10:26; 2 Ki. 18:11.

(3) *to lead back,* Job 12:23, שֹׁטֵחַ לַגּוֹיִם וַיַּנְחֵם "he spreads out the nations, and leads them back," into their former limits, whence they had migrated.

נָחוּם see רחוּם.

נַחוּם ("comfort," "consolation"), [*Nahum*], pr. n. of a prophet, Nah. 1:1.

נִחוּמִים m. pl. (from the root נָחַם).—(1) *consolations,* Isa. 57:18; Zec. 1:13 (where many MSS. and editions have [incorrectly] נִחֻמִים).

(2) *pity, mercy,* Hos. 11:8.

נָחוֹר ("breathing hard," "snorting"), [*Nahor*], pr. n.—(1) of a postdiluvian patriarch, Gen. 11:22.—(2) the brother of Abraham, ibid. 26, 27.

נָחוּשׁ masc. adj. (denom. from נְחֹשֶׁת) *brazen,* Job 6:12.

נְחוּשָׁה pr. fem. of the preceding, neutr. *made of brass,* hence i. q. נְחֹשֶׁת brass, Levit. 26:19; Job 41:19; Isa. 45:2, דַּלְתוֹת נְחוּשָׁה "brazen gates." Job 40:18, אֲפִיקֵי נְחוּשָׁה "brazen channels;" 28:2 אֶבֶן יָצוּק נְחוּשָׁה "the stone is molten into brass."

נְחִילָה f. Psa. 5:1, an instrument of music, prob. *tibia, a pipe* or *flute*, prop. perforated, i. q. חָלִיל; for נְחִלָּה (see Lehrg. p. 145) from the root חָלַל to bore.

נְחִירַיִם dual. *nostrils*, so called from snorting (root נָחַר), Job 41:12. Syriac sing. ܢܚܝܪܐ nose; Arab. نُخْرَة aperture of the nose.

I. **נָחַל**—(1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, as wealth, glory, Pro. 3:35; 11:29; 28:10; very frequently used of the children of Israel, as acquiring the possession of Canaan, and as possessing it, Ex. 23:30; 32:13; also followed by בְּ (to acquire a settlement *in* a country, *in* the midst of brethren), Nu. 18:20, 23, 24; and אֵת (*with* any one) ibid., 32:19; absol. Josh. 16:4. In other places Jehovah is spoken of as taking Israel as his own, and as therefore guarding and defending them, Ex. 34:9; Zech. 2:16.

(2) specially *to receive as an inheritance*, Jud. 11:2; compare Num. 18:20. Metaphorically, Psa. 119:111.

(3) causat. i. q. Piel *to give* any thing *to be possessed, to distribute*, followed by an acc. of the thing, and לְ of pers. Nu. 34:17, אֲשֶׁר־יִנְחֲלוּ לָכֶם אֶת־הָאָרֶץ "who shall distribute the land to you;" verse 18; Joshua 19:49; with an acc. of pers. (apparently), Ex. 34:9, נְחַלְתָּנוּ "give us a possession."

PIEL נִחֵל *to give for a possession, to distribute*, Joshua 13:32; followed by two acc. of person and thing, Josh. 14:1; Num. 34:29; לְ of pers., Joshua 19:51.

HIPHIL הִנְחִיל—(1) *to give for a possession*, commonly followed by two acc. of person and thing, Pro. 8:21; 13:22; Zec. 8:12; without the acc. of the thing, Deut. 32:8, בְּהַנְחֵל עֶלְיוֹן גּוֹיִם "when the Most High distributed to the nations;" and without the acc. of pers., Isa. 49:8; often used of the distribution of the land of Canaan, Deut. 1:38; 3:28; 12:10; 19:3; 31:7; Jer. 3:18; 12:14; Josh. 1:6.

(2) *to cause to inherit*, i. e.—(*a*) to leave to be inherited, followed by a dative of pers., 1 Ch. 28:8.—(*b*) *to distribute* an inheritance, followed by two acc., Deu. 21:16.

HOPHAL, *to be made to inherit*, i. e. *to acquire*, although by compulsion, and *unwillingly*; hence with acc., Job 7:3, הָנְחַלְתִּי לִי יַרְחֵי־שָׁוְא "I acquire months of misery;" such are allotted to me.

HITHPAEL, i. q. Kal, *to receive as one's own possession, to possess*, followed by an acc., Num. 32:18; Isa. 14:2. Followed by a dat. of pers. to possess any thing to leave to one's heir. Levit. 25:46, וְהִתְנַחַלְתֶּם אֹתָם לִבְנֵיכֶם אַחֲרֵיכֶם "and ye shall possess them (slaves) to be left to your sons after you;" so rightly all the ancient versions.

In a similar manner, we must explain the passages, Nu. 33:54; 34:13; Eze. 47:13. Compare Ewald's Hebr. Gramm., p. 204.

II. **נָחַל** an unused root, i. q. נָהַל, נָהַר to flow, whence the following words. [This root is not divided in Thes. into two parts.]

נַחַל with ה parag. local (Num. 34:5), and poet. (Ps. 124:4) נַחְלָה, dual נַחֲלַיִם Eze. 47:9; plur. נְחָלִים, נַחֲלֵי masc.

(1) *a river, a stream*, whether one that constantly flows from a fountain, as נַחַל קִדְרוֹן, נ׳ אַרְנוֹן, or one which springs up from rain or snow water on the mountains, and then disappears in summer (see אֵיתָן, אַכְזָב), *a torrent*. Such a one is referred to in Job 6:15, "my brethren are perfidious like a torrent;" which, being dried up contrary to his expectation, disappoints the traveller. נַחַל מִצְרַיִם "the torrent of Egypt," on the borders of Palestine and Egypt, afterwards called Ῥινοκόρουρα [?], now. العريش Nu. 34:5; Josh. 15:4, 47; 1 Ki. 8:65; 2 Ki. 24:7; Isa. 27:12 (but as to the *river* of Egypt, Gen. 15:18, see נָהָר). [Yet it can hardly be doubted that they are identical.] Trop. נַחַל גָּפְרִית a torrent of sulphur, Isaiah 30:33; נַחֲלֵי בְלִיַּעַל *torrents of destruction*, Ps. 18:5.

(2) *a valley* with a river or torrent, a low place watered by a stream, i. q. Arabic وَادٍ, Syriac ܢܚܠܐ Gen. 26:19; Cant. 6:11; as נַחַל זֶרֶד, נַחַל אֶשְׁכֹּל, which see.

(3) prob. *a mine*, Job 28:4, פָּרַץ נַחַל "they cut out (i. e. they dig) a pit."

נַחְלָה Ps. 124:4, see the preceding word.

נַחֲלָה f.—(1) *taking possession, occupation* of any thing, Isa. 17:11, בְּיוֹם נַחֲלָה "in the day of occupation," of occupying the harvest, [" but on account of the following words, the reading נַחְלָה wound, is to be preferred; see חָלָה Niphal"]; also, *possession, domain*, Nu. 18:21. Often used of the territory in the Holy Land assigned to the respective tribes, e. g. Josh. 13:23, נַחֲלַת בְּנֵי רְאוּבֵן "the possession of the Reubenites;" Num. 18:23; 26:62; 27:7; also used of the whole of the Holy Land which was given to the Israelites, Deut. 4:21. נַחֲלַת יְהוָה is—(*a*) the especial possession of Jehovah, i. e

Israel, for whom Jehovah cared and watched as being his own, Deut. 4:20; 9:26, 29; Psal. 28:9.—(*b*) a possession granted by Jehovah, the gift of Jehovah, Ps. 127:3. As to the phrase יֵשׁ לִי חֵלֶק וְנַחֲלָה בְּ, see חֵלֶק No. 2, *d*.

(2) *inheritance*, 1 Ki. 21:3, 4. Prov. 19:14, נַחֲלַת אָבוֹת "an inheritance received from fathers."

(3) *a lot* assigned by God, i. q. חֵלֶק No. 2, Job 20:29; 27:13; 31:2.

נַחֲלִיאֵל ("valley of God"), [*Nehaliel*], pr. n. of a station of the Israelites in the desert, Nu. 21:19.

נֶחֱלָמִי [*Nehelamite*], patron. of a name otherwise unknown, Jer. 29:24, 31, 32.

נַחֲלָת f. i. q. נַחֲלָה with the uncommon feminine termination ־ָת, Ps. 16:6.

נָחַם unused in Kal, prop. onomatopoet. to draw the breath forcibly, TO PANT, TO GROAN; like the Arab. نَحَمَ; cogn. roots נָהַם (comp. לָהַם and לָחַם), and הָמָה, which see.

NIPHAL נִחַם—(1) *to lament, to grieve* (as to the use of passive and middle forms in verbs of emotion, compare נֶאֱנַח, ὀδύρομαι, *contristari*, etc.)—(*a*) because of the misery of others; whence, *to pity*. Constr. absol. Jer. 15:6, נִלְאֵיתִי הִנָּחֵם "I am weary of pitying;" followed by עַל Psal. 90:13; אֶל Jud. 21:6; לְ verse 15; מִן Jud. 2:18.—(*b*) because of one's own actions; whence, *to repent* (compare Germ. reuen, which formerly and still in Switzerland is *to grieve*, Engl. *to rue*), Exod. 13:17; Gen. 6:6, 7; const. followed by עַל Ex. 32:12, 14; Jer. 8:6; 18:8, 10; אֶל 2 Sa. 24:16; Jer. 26:3.

(2) reflex. of Piel *to comfort oneself*, [*to be comforted*], Gen. 38:12; followed by עַל on account of any thing, 2 Sa. 13:39; and אַחֲרֵי i. e. for any one's loss, Gen. 24:67. From the idea of being consoled it becomes—

(3) *to be revenged, to take vengeance*, as, to use the words of Aristotle (Rhet. ii. 2), τῇ ὀργῇ ἕπεται ἡδονή τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρήσασθαι. Followed by מִן Isa. 1:24 (compare Eze. 5:13; 31:16; 32:31); see HITHPAEL, No. 3.

PIEL נִחַם *to comfort* (prop. to signify, to declare grief or pity), followed by an acc. of pers., Genesis 50:21; Job 2:11; also מִן of the thing on account of which one is comforted, Gen. 5:29; and עַל Isaiah 22:4; 1 Ch. 19:2. It sometimes includes the notion of help put forth, especially when used of God, Isa. 12:1; 49:13; 51:3, 12; 52:9; Ps. 23:4; 71:21; 86:17.

PUAL נֻחַם *to be comforted*, Isa. 54:11. Part. נֻחָמָה for מְנֻחָמָה Isa. 54:11.

HITHPAEL הִתְנַחֵם, once הִנֶּחָם Eze. 5:13; i. q. Niph. but less frequently used.

(1) *to grieve*—(*a*) on account of any one, *to pity*, followed by עַל Deut. 32:36; Psalm 135:14.—(*b*) *to repent*, Nu. 23:19.

(2) *to comfort oneself, to be comforted*, Genesis 37:35; Ps. 119:52.

(3) *to take vengeance*, Gen. 27:42, הִנֵּה עֵשָׂו אָחִיךָ מִתְנַחֵם לְךָ לְהָרְגֶךָ "behold Esau thy brother will take vengeance by killing thee."

Derivative nouns, נִחוּמִים, תַּנְחוּם, pr. n. נַחוּם, מְנַחֵם, תַּנְחֻמֹת, and those which follow.

נַחַם ("consolation"), [*Naham*], pr. n. m. 1 Ch. 4:19.

נֹחַם m. *repentance*, Hos. 13:14.

נֶחָמָה f. (with Kametz impure), *consolation*, Job 6:10; Ps. 119:50.

נְחֶמְיָה ("whom Jehovah comforts," i.e. whom he aids), *Nehemiah*, pr. n.—(1) the son of Hachaliah, the governor of Judea, in the reign of Artaxerxes Longimanus, Neh. 1:1; 8:9; 10:2; compare תִּרְשָׁתָא. Others are—(2) Neh. 3:16.—(3) Ezra 2:2; Neh. 7:7.

נַחֲמָנִי ("repenting," ["merciful"]) [*Nahamani*], pr. n. m. Neh. 7:7.

נַחְנוּ i. q. אֲנַחְנוּ *we*, only found Gen. 42:11; Ex. 16:7, 8; Nu. 32:32; 2 Sa. 17:12; Lam. 3:42.

נָחַס an unused root, see פִּינְחָס.

נָחַץ i. q. לָחַץ TO URGE ON, TO PRESS (see the letter ל). Part. pass. *urgent, pressing, hasty*, 1 Sa. 21:9. (Arab. نحص id.).

נָחַר an onomatopoet. root, Arab. نَخَرَ, Syriac ܢܚܪ *to snort, to breathe hard through the nose*; compare Æth. ነኅረ: to snore (schnarchen), Gr. ῥέγχω, ῥόγχος. Hence נְחִירַיִם, pr. n. נָחוֹר, and—

נַחַר m. Job 39:20, and **נַחֲרָה** f. Jeremiah 8:16, *snorting, neighing* of a horse.

נַחֲרַי 2 Samuel 23:27, and **נַחְרַי** 1 Chron. 11:39 ("snorter"), [*Naharai*], pr. n. m.

נָחַשׁ unused in Kal, an onomatop. word, i. q. לָחַשׁ TO HISS, TO WHISPER (zischen, zischeln), specially used of the whispering of soothsayers (see לָחַשׁ Piel,

Psalm 58:6) compare Nasor ܢܣܐ to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

Piel—(1) *to practise enchantment, to use sorcery*, i. q. Arab. تنحّش. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of ὀφιμαντεία, divination by serpents; as if it were denom. from נָחָשׁ, see Bochart, Hieroz. t. i. p. 21. Hence—

(2) *to augur, to forebode, to divine*, Gr. οἰωνίζομαι, comp. Syr. ܢܚܫ Pe. and Pa. id. Gen. 30:27, נִחַשְׁתִּי וַיְבָרְכֵנִי יְהוָה בִּגְלָלֶךָ "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know כִּי נַחֵשׁ יְנַחֵשׁ אִישׁ אֲשֶׁר כָּמֹנִי that such a man as I can certainly divine?" Verse 5.

(3) 1 Ki. 20:33, וְהָאֲנָשִׁים יְנַחֲשׁוּ Vulg. *et acceperunt viri pro omine*, "and the men took as an omen," sc. Ahab's words (verse 32).

[II. נָחַשׁ a second root is given in Thes. probably signifying *to shine*, whence נְחֹשֶׁת *brass*, etc.]

[Derivatives of No. I the following words, also נָחוּשׁ and נְחוּשָׁה.]

נַחַשׁ m.—(1) *enchantment*, Nu. 23:23.

(2) *omen, augury*, which any one takes, Nu. 24:1; compare Nu. 23:3, 15.

נָחָשׁ m.—(1) *a serpent*, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. حَيَّة Job 26:13.

(2) [*Nahash*], pr. n.—(*a*) of a town otherwise unknown, 1 Ch. 4:12.—(*b*) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men.—(*c*) 2 Sa. 17:27.—(*d*) 2 Sa. 17:25.

נְחָשׁ m. Chald. *copper, brass*, Daniel 2:32, 45; 4:20, etc. Syr. ܢܚܳܫܳܐ, Heb. נְחֹשֶׁת.

נַחְשׁוֹן ("enchanter"), [*Naashon, Nahshon*], pr. n. m. of a son of Amminadab, Ex. 6:23; Nu. 1:7; Ruth 4:20.

נְחֹשֶׁת comm. (m. Eze. 1:7; Dan. 10:6; f. 1 Ch. 18:8); with suff. נְחֻשְׁתֵּךְ.

(1) *brass*, χαλκός, i. e. copper, especially as hardened and tempered, and, like steel, used for weapons and other cutting instruments, Gen. 4:22; Ex. 26:11, 37, and frequently. Metaph. Jer. 6:28, "they are all brass and iron," i. e. ignoble, impure, like base metal.

(2) *any thing made of brass*.—(*a*) *money*, Ezek. 16:36, יַעַן הִשָּׁפֵךְ נְחֻשְׁתֵּךְ Vulg. *quia effusum est æs tuum.*—(*b*) *a fetter*, or *bond* of brass, Lam. 3:7; especially dual נְחֻשְׁתַּיִם Jud. 16:21; 2 Sa. 3:34, double bonds.

נְחֻשְׁתָּא ("brass"), [*Nehushta*], pr. n. f. of the mother of king Jehoiachin, 2 Ki. 24:8.

נְחֻשְׁתָּן m. (from נְחֹשֶׁת and the formative syllable ָן), adj. the serpent of *brass*, made by Moses, broken up by Hezekiah, which the Israelites had made an object of worship, 2 Ki. 18:4.

נָחַת fut. יִנְחַת Ps. 38:3, and יֵחַת Pro. 17:10, TO DESCEND; a root of frequent use in the Aramæan, i. q. Hebr. יָרַד, in the Old Test. only found in poetry (perhaps a secondary root springing from the noun נַחַת); Jerem. 21:13, מִי־יֵחַת עָלֵינוּ "who shall come down against us?" who shall oppose us? Ps. 38:3, וַתִּנְחַת עָלַי יָדֶךָ "and thy hand came down upon me," chastising me; plur. יֵחַתּוּ Job. 21:13, for יֵחֲתוּ with Dag. euphon.; compare Lehrg. p. 85. Trop. Prov. 17:10, תֵּחַת גְּעָרָה בְמֵבִין "correction goes down into (the mind of) the prudent" comp. Pro. 18:8; 26:22); תֵּחַת is penacute; comp. Lehrg. § 51, 1, note 1.

Niphal נִחַת i. q. Kal Psalm 38:3, כִּי־חִצֶּיךָ נִחֲתוּ בִי "for thy arrows come down upon me," they pierce me.

Piel נִחַת *to press down*.—(*a*) a bow, i. e. to bend it, Psalm 18:35.—(*b*) furrows, i. e. to smooth down (spoken of rain), Ps. 65:11.

Hiphil, *to prostrate*. Imp. הַנְחַת Joel 4:11 [taken in Thes. as meaning *to lead down*].

[Derivative, נַחַת.]

נְחַת Chald. *to come down, to descend;* part נָחֵת Dan. 4:10, 20.

Aphel, fut. יַחֵת; imp. אַחֵת; part. מְהַחֵת.—(1) *to bring down*, Ezr. 5:15.

(2) *to deposit*, in order to be kept, Ezr. 6:1, 5.

Hophal (in the Hebrew form) הָנְחַת *to be cast down*, Dan. 5:20.

נַחַת (Milêl), from the root נוּחַ, f.—(1) *a letting down;* Job 36:16, נַחַת שֻׁלְחָנְךָ "food set down upon thy table;" Isa. 30:30, נַחַת זְרוֹעוֹ "the letting down of his arm," i. e. the punishment of his arm (compare Ps. 38:3).

(2) *rest*, Isa. 30:15; Ecc. 6:5. Acc. Eccles. 4:6, מְלֹא כַף נַחַת "a handful in quiet."

(3) [*Nahath*], pr. n.; see תּוֹחַ.

נָחֵת adj. *coming down, descending*, only in pl. (with Dag. euphon.) נְחִתִּים 2 Ki. 6:9, coming down.

נָטָה fut. יִטֶּה, apoc. יֵט, וַיֵּט, וַיֵּט.

(1) TO STRETCH OUT, TO EXTEND (Arab. نطا to

stretch out threads; cognate words are לָתַח ,מָתַח ,נָתַח which see).

(*a*) *to stretch out, to extend* (ausstrecken), e. g. the hand, Exod. 8:2, 13; 10:12, 21; often used of the hand of God in threatening, Jer. 51:25; Eze. 6:14; 14:9, 13; Isa. 5:25; or of a man assailing God, Job 15:25; also a spear, Josh. 8:18; a measuring line (followed by עַל, die Meßschnur an etwas legen), Job 38:5; Isa. 44:13; Lam. 2:8; an ambush, a metaphor taken from nets, Ps. 21:12; also, *to extend, to elongate* (ausdehnen), to draw out by extending; Isa. 3:16, נְטוּיוֹת גָּרוֹן "with a stretched out (or an erect) neck;" Psa. 102:12, צֵל נָטוּי "an elongated shadow;" i. e. having become longer at evening; comp. Ps. 109:23.

(*b*) *to stretch, to unfold* (ausbreiten, ausspannen), e. g. a tent, Gen. 12:8; 26:25, heaven; Isa. 40:22, הַנּוֹטֶה כַדֹּק שָׁמַיִם "who spreadeth out the heaven as a curtain;" 1 Ch. 21:10, שָׁלוֹשׁ אֲנִי נֹטֶה עָלֶיךָ "I spread out to thee three things," i. e. I propose them to thee, choose one; compare 2 Sam. 24:12 (where for נוֹטֶה there is נוֹטֵל).

(*c*) intrans. *to spread selves out* (e. g. flocks of any one in a land), Job 15:29.

(2) *to incline, to bow*, e. g. the shoulder, Genesis 49:15; the heart, Ps. 119:112; the heaven (spoken of God), Ps. 18:10; *to cast down* (enemies), Ps. 17:11. Part. pass., Psa. 62:4, קִיר נָטוּי "a wall inclined," ready to fall; intrans. used of feet inclining, ready to fall, Ps. 73:2; of the day as declining, Jud. 19:8; of the shadow of a dial moving downwards, 2 Ki. 20:10.

(3) *to turn, to turn away, to turn* to one side, Isa. 66:12, "behold I will turn peace upon her as a river." Gen. 39:21, וַיֵּט אֵלָיו חָסֶד "and he turned mercy upon him," i. e. conciliated favour to him; more often intrans. Nu. 20:17; 22:23, 26, 33; followed by אֶל (to some one), Genesis 38:16; followed by מִן and מֵעִם from any thing (as from a way), Psalm 44:19; 119:51, 157; Job 31:7; 1 Ki. 11:9; followed by אַחֲרֵי to turn on any one's side or part, Ex. 23:2; Jud. 9:3; 1 Ki. 2:28; comp. 1 Sa. 8:3. Hence—

(4) *to go away*, 1 Sa. 14:7.

Niphal, pass. of Kal No. 1, *to be stretched out* (as a measuring line), Zech. 1:16; *to spread itself* (a river), Nu. 24:6; *to elongate itself* (the shadow of the evening), Jer. 6:4; compare Virg. Ecl., i. 84.

Hiphil, הִטָּה fut. יַטֶּה, apoc. יַט ,יֵט ,וַיֵּט 2 Sa. 19:15; imp. apoc. הַט Ps. 17:6—(1) i. q. Kal No. 1 (though not so much used)—(*a*) *to extend, to stretch out*, e. g. the hand, Isaiah 31:3; Jer. 6:12; 15:6; one's members on a couch Am. 2:8.—(*b*) *to expand*, as a curtain, Isa. 54:2; 2 Sam. 21:10; a tent, 2 Sam 16:22.

(2) *to incline* (downwards), Gen. 24:14; Psalm 144:5 (God bowing the heavens); specially, the ear, Jer. 7:24, 26; 11:8; followed by לְ to some one, Ps. 17:6; 31:3; 71:2; 78:1; 116:2; Pro. 4:20; 5:1.

(3) *to turn, to turn away, to turn* (to one side), i. q. Kal No. 3, Nu. 22:23; 2 Sa. 3:27; as—

(*a*) any one's heart, 2 Sam. 19:15; followed by אֶל, לְ to any one, to wisdom, 1 Ki. 8:58; Prov. 2:2; 21:1; Ps. 119:36; 141:4; followed by אַחֲרֵי 1 Ki. 11:2; in a bad sense, *to seduce*, Pro. 7:21; Isaiah 44:20.—(*b*) הִטָּה חֶסֶד עַל פ׳ to turn favour to some one, i. e. to conciliate favour for him, Ezr. 7:28; 9:9; compare Kal, Gen. 39:21.—(*c*) *to turn aside*, i. e. to *avert* evil, Jer. 5:25.—(*d*) intens. *to push out* of the way, Job 24:4; comp. Am. 2:7.—(*e*) *to repel*, (to give refusal to a petitioner), Ps. 27:9.—(*f*) intrans. *to deflect, to decline*, Job 23:11; Isa. 30:11; Ps. 125:5.—(*g*) הִטָּה מִשְׁפָּט 1 Sa. 8:3; and followed by gen., Exod. 23:6; Deu. 27:19; Lam. 3:35, *to turn aside any one's right* in judgment; without the noun, Ex. 23:2, לִנְטֹת אַחֲרֵי רַבִּים לְהַטֹּת "to follow many to turn aside," i. e. wrest (judgment); also followed by an acc. of pers., *to turn* any one *aside*, i. e. to turn aside his right; Pro. 18:5; Isa. 10:2; 29:21; Am. 5:12.

Derivatives מַטֶּה ,מִטָּה ,מֻטֶּה ,מַטָּה and the pr. n. יֻטָּה.

נְטִיל (from the root נָטַל) m. *laden*, Zeph. 1:11.

נְטִיפוֹת f. plur. *earrings*, especially when made of pearls; prop. drops (from the root נָטַף), so called from their being like drops, Jud. 8:26; Isaiah 3:19. (Arab. نطفة id., compare Gr. σταλάγμιον, a kind of earrings, from σταλάζω, to drop).

נְטִישׁוֹת f. plur. *tendrils*, Isa. 18:5; Jer. 5:10; 48:32; from the root נָטַשׁ see Niphal, Isa. 16:8.

נָטַל fut. יִטּוֹל—(1) to take up, to lift. (Syr. ܢܛܠ to be heavy, from the idea of carrying. Cogn. roots are תָּלָה ,תָּלַל, τλάω, τλῆμι, *tollo*, and those which are formed from them, as *tolero*.) Isa. 40:15, כַּדַּק יִטּוֹל "as a particle of dust (which any one) takes up." [" *He takes up* the isles as dust." Thes.]

(2) Followed by עַל *to lay upon* some one. 2 Sam. 24:12, שָׁלֹשׁ אָנֹכִי נוֹטֵל עָלֶיךָ "I lay upon thee three things;" (in the parallel place, 1 Chron. 21:10, there is נוֹטֶה. In the same sense is said נָתַן לִפְנֵי Jerem. 21:8). Lam. 3:28, כִּי נָטַל עָלָיו "because (God) has laid upon him the load of calamity."

Piel, i. q. Kal No. 1, Isa. 63:9.
Derivatives נֵטֶל, נָטִיל.

נְטַל Ch. *to lift up*, Dan. 4:31; pret. pass. Dan. 7:4.

נֵטֶל m. *weight, burden*, Prov. 27:3.

נָטַע fut. יִטַּע, inf. נְטוֹעַ and טַעַת [TO SET any thing UPRIGHT, so that it is fixed in the ground; cognate roots are יָצַע, وضع to place, יָצַג Hiph. הִצִּיג id.; compare also נָצַב and יָצַב, and in the Indo-Germanic languages Sanscr. *dhâ*, Greek τίθημι. Thes.] TO PLANT, prop. a tree, a garden, a vineyard, Gen. 2:8; 9:20; Lev. 19:23; Num. 24:6; followed by two acc. *to set* a garden with anything, Isa. 5:2; also with acc. of the place filled with plants (bepflanzen), Eze. 36:36. Figuratively it is said, *to plant a people*, i. e. to assign them a settled residence (compare the Germ. ein Volk verpflanzen, die Pflanzstadt). Amos 9:15; Jer. 24:6, "I will plant them, and will not pluck them up," Jer. 32:41; 42:10; 45:4; Psalm 44:3; 80:9; Ex. 15:17; 2 Sam. 7:10; compare the opp. נָתַשׁ, also טָפַע and יָתֵד Ezr. 9:8.

(2) *to fix, to fasten in*, as a nail, Eccles. 12:11.

(3) *to pitch a tent*, Dan. 11:45; hence the tent of heaven, Isa. 51:16; *to set up* an image, Deu. 16:21.

Niphal, *to be planted*, metaph. Isa. 40:24.

Hence מַטָּע and the two nouns which follow.

נֶטַע m. constr. נְטַע Isaiah 5:7; with suff. נִטְעֵךְ; plur. נְטָעִים, נִטְעֵי—(1) *a plant*, newly planted, Job 14:9. Well rendered by the LXX. νεόφυτον.

(2) *a planting*, Isa. 17:11.

(3) *a plantation, place set*, Isaiah 5:7; 17:10; 1 Chron. 4:23.

נְטִעִים m. plur. *plants*, Ps. 144:12.

נָטַף fut. יִטֹּף TO DROP, TO FALL IN DROPS, Aram. and Arab. id.; Æth. ነጠበ: to drop; ነጠረ: itself is to trickle through, which takes place in dropping. The primary syllable טף is onomatopoetic, like the Germ. and English, by insertion of *r*, *to drop*, tropfen). Metaph. used of speech, Job 29:22, "my speech dropped on them," was pleasant to them, like rain; commonly with an acc. of the thing, *to let anything fall in drops* (compare נָזַל No. 1, הָלַךְ No. 4). Joel 4:18, יִטְּפוּ הֶהָרִים עָסִיס "the mountains shall drop down new wine." Cant. 5:5, 13; Jud. 5:4. Figuratively, Cant. 4:11, נֹפֶת תִּטֹּפְנָה שִׂפְתוֹתַיִךְ "thy lips drop honey," Prov. 5:3. In like manner in Arabic the idea of irrigating is applied to flowing and pleasant discourse; see روى and other synonymous verbs.

Hiphil, *to cause to drop down, to drop* (act.), with acc., Amos 9:13; specially speech, whence, the acc. being omitted, *to speak, to prophesy*, Mic. 2:6, 11; Eze. 21:2, 7; Am. 7:16; compare נָבָא, נָבַע.

Derivatives נְטִיפוֹת [and pr. n. טָפַת] and the two following.

נָטָף m.—(1) *a drop*, Job 36:27.

(2) a kind of odoriferous gum, so called from its *dropping*, Exod. 30:34. LXX στακτή, i. e. myrrh flowing forth spontaneously, from στάζω to drop.

נְטֹפָה ("a dropping"), [*Netophah*], pr. n. of a town near Bethlehem, in Judæa, Ezr. 2:22; Neh. 7:26; whence the Gentile noun נְטוֹפָתִי 2 Sa. 23:28, 29; 2 Ki. 25:23.

נָטַר fut. יִטֹּר and יִנְטוֹר Jer. 3:5; TO GUARD, i. q. שָׁמַר; but mostly poet. (Syr. Chald. and Arab. نطر id. Kindred is נָצַר.) e. g. to guard a vineyard, Cant. 1:6; 8:11, 12.

(2) Specially *to keep*, sc. anger, which is understood, Psal. 103:9, לֹא לְעוֹלָם יִטּוֹר "he will not keep (his anger) for ever," Jerem. 3:5, 12; followed by לְ of pers., Nah. 1:2; אֶת Lev. 19:18; compare שָׁמַר Jer. 3:5; Job 10:14.

(3) i. q. Arab. نظر *to keep watch* (an idea derived from guarding); hence מַטָּרָה.

נְטַר Chald. *to keep*, בְּלִבָּא in the heart, Dan. 7:28; compare Luke 2:19.

נָטַשׁ fut. יִטּוֹשׁ TO SEND AWAY, TO LET GO (lassen).—(1) *to leave*, i. e. to forsake, *to desert* (verlassen), i. q. עָזַב; e. g. used of God as to a people, Jud. 6:13; 1 Sam. 12:22; 1 Ki. 8:57; 2 Ki. 21:14; and on the other hand used of a people as to God, Deut. 32:15; also to leave a thing, i. e. *to let go* (fahren lassen, aufgeben), 1 Sam. 10:2.

(2) *to let go*, i. q. *to disperse, to spread abroad*, compare נִשְׁטַם; 1 Sam. 30:16, נְטֻשִׁים "spread abroad;" Intrans. *to spread oneself*. 1 Sam. 4:2, וַתִּטֹּשׁ הַמִּלְחָמָה "and the battle spread itself;" compare Niph. No. 1.

(3) *to commit* to the care of any one; followed by עַל 1 Sam. 17:20, 22, 28.

(4) *to let alone* (liegen lassen), e. g. a field in the sabbatical year, Exod. 23:11; *to let rest* (used of strife), Prov. 17:14.

(5) *to remit* a debt, Neh. 10:32.

(6) Followed by an acc. of pers. and לְ of thing, *to admit* some one to something, *to permit* it to him, Gen. 31:28.

(7) *to let go*, and more strongly *to cast out*. Eze.

29:5; וּנְטַשְׁתִּיךָ הַמִּדְבָּרָה "I will cast thee out into a desert country," Eze. 32:4.

(8) *to let out*, i.e. to draw out (a sword), Isaiah 21:15; compare שָׁמַט. [In Thes. the idea given, as the primary meaning of this word, is that of *striking*; hence *breaking*, and thus *casting off, letting go*. The passage 1 Sa. 4:2, is referred to the idea of *striking*].

Niphal—(1) *to spread self abroad*, used of the tendrils of the vine, Isaiah 16:8; of an army, Jud. 15:9; 2 Sam. 5:18, 22; compare Kal No. 2.

(2) *to be let go*, i.e. *loosened* (as a rope), Isaiah 33:23.

(3) *to be cast down*, Am. 5:2; comp. Kal No. 7.

Pual, *to be forsaken*, Isa. 32:14.

Derivative, נְטִישׁוֹת.

נִי a word of uncertain authority, Eze. 27:32; according to the Masorah בְּנִיהֶם *in their lament*. But eleven MSS. and several early editions, LXX. (with the Arabic) Theod. and Syr. have בְּנֵיהֶם, which is more suitable (compare Eze. 32:16; 2 Sam. 1:18).

נִיא an unused root; see נָא No. II.

נִיב m. (from the root נוּב) *produce, fruit*, Mal. 1:12. Metaph. נִיב שְׂפָתַיִם "fruit of the lips," i.e. offerings rendered to God by the lips, thanksgivings, compare καρπὸς χειλέων, Hebr. 13:15. Isa. 57:19, "I create the fruit of the lips;" I cause that they give praise to God. In כתיב there is נוב, comp. Ch. נוֹב fruit.

נֵיבַי (perhaps "fruit-bearing"), [*Nebai*], pr.n. m. Neh. 10:20.

נִיד m. (from the root נוּד) *solace, comfort*, once found Job 16:5, נִיד שְׂפָתַי "the solace of my lips," i.e. empty solace. See שָׂפָה.

נִידָה f. Lam. 1:8; i.q. נִדָּה verse 17, *uncleanness, abomination*, see Lehrg. page 145. Others (from the root נוּד) take it as a fugitive, an exile.

נָיוֹת כתיב נְוִית ("habitations"), [*Naioth*], pr.n. of a place near Ramah, 1 Sa. 19:18, 19, 22, 23; 20:1.

נִיחֹחַ m. prop. *acquiescence* (from the root נוּחַ, like the Arab. دَيْمُومَة from the root دام, بَيْنُونَة from the root بان, De Sacy Gramm. Arab., i. p. 561), i.e. satisfaction, delight (as in Lat. *acquiescere in aliqua re* used for *delectari*. Syriac ܐܬܢܝܚ to be delighted with any thing, Barhebr., page 221; ܢܝܚܐ delight, ibid. page 38; Talmud. ניחא לך does it please thee?) Always in this phrase, רֵיחַ נִיחֹחַ an odour of satisfaction, i.e. sweet, agreeable. Gen. 8:21, וַיָּרַח יְהוָה אֶת־רֵיחַ הַנִּיחֹחַ "and the Lord smelled a sweet savour;" as if τὴν κνίσσην. Levit. 2:12; 26:31; Nu 15:3; Eze. 6:13; 20:28, 41. In the Mosaic precepts concerning sacrifice, there is very frequently added רֵיחַ נִיחֹחַ לַיהוָה a sweet odour to Jehovah; Lev. 1:9, 13, 17; 2:2, 9; 3:5; 6:14; Nu. 15:7, seq.; 28:8; and לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה Nu. 28:6, 13; 29:6, etc. Hence has sprung the Chaldee word—

נִיחֹחִין plur. used also without רֵיחַ *sweet odours, incense*, Dan. 2:46; Ezr. 6:10.

נִין m. (from the root נוּן), *offspring, progeny*, always joined with נֶכֶד Genesis 21:23; Job 18:19; Isa. 14:22.

נִינְוֵה pr.n. *Nineveh*, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank, Gen. 10:11, 12; Isa. 37:37; Nah. 2:9; Jon. 1:2; 3:3. By the Greeks and Romans it was commonly called *Ninus* after the builder (Herod. i. 193; ii. 101; Diod. 2:3); in Ammianus, however (xviii. 16), *Nineve*. As to its site see the remarks of Bochart, Phaleg. lib. iv. cap. 20; also the travels of Niebuhr, vol. ii. p. 353 (who found in that place a village called *Nunia*), and d'Anville, l'Euphrate, p. 80; compare Rosenm. Bibl. Alterthumsk. i. 2, p. 94, 114.

נִים Jer. 48:44 כתיב, i.q. נָס *fleeing*; prop. pass. put to flight, fugitive.

נִיסָן masc. *Nisan, the first month* of the Hebrews, called in the Pentateuch חֹדֶשׁ הָאָבִיב which see; Neh. 2:1; Esth. 3:7; Syr., Chald., and Arab. id. Apparently נִיסָן is for נִיצָן, or נִצָּן and denotes *the month of flowers*, from נֵץ, נִצָּן a flower.

נִיצוֹץ m. *a spark*, once Isa. 1:31. Talmud. id. The root is either נוץ (of the form נִיחֹחַ), or נָצַץ (of the form קִימוֹר).

נִיר i.q. נֵר m. (from the root נוּר), *a lamp*, 2 Sam 22:29.

נִיר TO BREAK UP the ground (with a plough), Hosea 10:12; Jer. 4:3. I consider this root to be sprung from the Hiph. of the verb נוּר (comp. Ewald's Gramm., § 235), so that prop. it is *to make a field shine*. Hence מָנוֹר a yoke for plowing, [also נִיר No. 2.]

נִיר m. (from the root נוּר)—(1) i.q. נֵר *a lamp* always used figuratively of progeny. 1 Ki. 11:36, לְמַעַן הֱיוֹת־נִיר לְדָוִיד־עַבְדִּי כָּל־הַיָּמִים "that David my servant might always have a lamp," i.e. that his race might continue for ever compare 15:4; 2 Ki. 8:19; 2 Ch. 21:7.

(2) *novale, a field newly cultivated*, Pro. 13:23; Jer. 4:3; Hos. 10:12; see the root ניר.

נָכָא a root of uncertain authority as a verb (as to the passage Job 30:8, see כָּאָה Niph.) i. q. נָכָה to strike; hence—

נָכָא pl. נְכָאִים *stricken*, trop. *afflicted*, Isaiah 16:7, and—

נָכֵא adj. id. *afflicted*, fem. רוּחַ נְכֵאָה an afflicted, sad spirit, Prov. 15:13; 17:22; 18:14; comp. נָכֶה.

נְכֹאת f. Gen. 37:25; 43:11 (for נְכֹאֶת) pr. inf. of the form שְׂנֹאת, קְרֹאת, מְלֹאת (not to be taken as in Ewald's Gr. p. 327, as plur. for נְכָאוֹת) a pounding, breaking in pieces, hence *aromatic powder*, which from being a general name, became applied to some *particular kind of aromatic*. LXX. θυμίαμα, Saad. *siliqua*, Aqu. στύραξ. (Arab. نكاة is i. q. نكعة gum, gum tragacanth.)

Here also appears to belong בֵּית נְכֹתֹה 2 Ki. 20:13; Isa. 39:2, which may perhaps mean *house of his spices* (so Aqu. Symm. Vulg.), although as to sense it is rightly rendered by the Ch., Syr., Saad. and Arab. Polygl. (also Isa. loc. cit. for the Gr. νεχωθᾶ): *treasury*. For it appears that in this house were laid up the things which are mentioned directly after, "silver and gold and spices and precious ointments," its name however being taken not from the former but the latter. The opinion of Lorsbach now seems to me a little too remote, who considered (Jen. Lit. Zeit. 1815, No. 59), נְכֹת to be a Persic word from نگاهیدن to deposit, نگاه keeping, custody.

נָכַד an unused root, whence—

נֶכֶד m. *progeny*, as well rendered by the Vulg., always joined with the syn. נִין which see. With this accords Æth. ነገድ: race, kindred, tribe (כ and ג being interchanged, compare נגד for נכד Genesis 21:23, in the Samaritan copy.—As to Job 31:3, where in some MSS. and editions there is נֵכֶד (for the common נֶכֶר), it may be i. q. Arab. نكد wretched life; but the common reading is to be preferred.

נָכָה a root not used in Kal, TO SMITE, TO STRIKE. (Arab. and Æth. نكى, نكا, ነከየ: id., but rarely used, mostly in the sense of hurting. Cognate are נָכָא, נָגַע, נָגַח, and in the Indo-Germanic languages, *ico—ere*.)

NIPHAL, pass. of Hiphil, *to be smitten*, slain; once found 2 Sa. 11:15.

PIEL, unused; for as to the word which some have referred as the inf. Piel, נַכֶּה Nu. 22:6, it is (as elsewhere, Josh. 10:4) 1 pl. fut. Hiphil, and the whole passage is to be thus explained, אוּלַי אוּכַל נַכֶּה־בּוֹ וַאֲגָרְשֶׁנּוּ "perhaps I shall be able to effect, that we may smite them (Israel), and I may drive them out." The verb יָכֹל, like the Arab. قدر, استطاع is in this place construed with a finite verb, like Esth. 8:6. The plural נַכֶּה was well explained by Sal. b. Melech, "I and my people; or I (Balak) in war, thou (Balaam) by curses."

PUAL, pass. to be smitten, Exod. 9:31, 32; of far more frequent use is Hophal, which see.

HIPHIL הִכָּה, imp. הַכֵּה and הַךְ, fut. יַכֶּה, וַיַּכֶּה and וַיַּךְ—(1) *to smite, to strike* (Gr. πλήσσω), e.g. any one with a rod, Exod. 2:11, 13; Deu. 25:3; for the sake of correction, Jer. 2:30; Neh. 13:25; water, Exod. 8:13; a rock, Ps. 78:20; any one's cheek, (to buffet), Job 16:10; also with a stone (mit dem Steine treffen), 1 Sa. 17:49, 50; with an arrow, 1 Ki. 22:34; 2 Ki. 9:24; with a horn, Dan. 8:7 (stoßen). A singular use is הִכָּה שָׁרָשִׁים to strike roots, Germ. Wurzeln schlagen, schießen; pr. to send forth into the ground. Followed by מִן of pers. *to strike out* any thing from any one, Eze. 39:3; an eye, Ex. 21:26.

Specially—(*a*) הִכָּה כַף to strike the hand, 2 Ki. 11:12; Eze. 22:13; and הִכָּה בְכַף to strike with the hand, Eze. 6:11; fully הִכָּה כַף אֶל כַּף Eze. 21:19, 22; to clap the hands, sometimes as a sign of rejoicing, 2 Ki. loc. cit.; sometimes of indignation, Eze. 22:13, and of lamentation, Eze. 6:11; 21:19.

(*b*) 1 Sam. 24:6, וַיַּךְ לֵב־דָּוִד אֹתוֹ "and the heart of David smote him," i. e. palpitated most vehemently and struck his internal breast; compare Æsch. Prom. 887; κραδία φόβῳ φρένα λακτίζει.

(*c*) God, or a messenger from him, is often said *to smite* a person, or a people, or a country with a disease or plague, i. e. to inflict a plague upon it (compare נָגַף, נָגַע); e.g. הִכָּה בַּסַּנְוֵרִים to smite with blindness, Genesis 19:11; a pestilence, Num. 14:12; hæmorrhoids, 1 Sam. 5:6; compare 2 Kings 6:18; Zech. 12:4; and in like manner, to smite a land with destruction, Mal. 3:24; also absol. Ex. 7:25, "after Jehovah had smitten the river," i.e. had turned it to blood; compare verse 20; Zech. 10:11; Isa. 11:15.

(*d*) *to smite* enemies, i. e. to conquer, to put to flight, Gen. 14:5; Deuter. 4:46; Josh. 12:7; 1 Sam. 13:4; 17:9.

(*e*) *to smite* a besieged city, i. e. to take it, 1 Ch. 10:1; 2 Ki. 3:19.

(2) In a stronger sense.—(*a*) *to smite in pieces, to break in pieces* (zerschlagen); e. g. a house, Amos 3:15; 6:11. Ps. 3:8, "thou hast broken in pieces the jaw bone of all my enemies," an image taken from beasts of prey.

(*b*) *to pierce through, to pierce into, to transfix*, e. g. with a spear, 1 Sam. 18:11; 19:10; 26:8; 2 Sam. 2:23; 3:27; 4:6; 20:10; with a flesh-hook, 1 Sam. 2:14; with a sword (הִכָּה לְפִי חָרֶב, see חֶרֶב); hence—

(*c*) *to kill, to slay*, Gen. 4:15; Ex. 2:12; sometimes with the addition of the word נֶפֶשׁ as to life. Gen. 37:21, לֹא נַכֶּנּוּ נָפֶשׁ prop. "let us not smite him as to life," so that he may lose his life; i. e. "let us not kill him," Deut. 19:6, 11. Levit. 24:18. Followed by בְּ partitive, *to kill, to slay* some of them. 2 Sam. 23:10, וַיַּךְ בַּפְּלִשְׁתִּים "and he slew (some) of the Philistines," 2 Sam. 24:17; Eze. 9:7; 2 Chr. 28:5, 17; especially 1 Sam. 6:19. Different is the passage, 1 Sam. 18:7, הִכָּה שָׁאוּל בַּאֲלָפָיו "Saul has slain his thousands," 1 Sam. 21:12; 29:5. It is even used of wild beasts ravening, 1 Ki. 20:36; Jer. 5:6.

(3) in a lighter sense, *to touch, to blast* (compare Arab. ضرب) e. g. a plant with worms, Jonah 4:7; used of the sun and moon smiting persons, Jon. 4:8; Ps. 121:6 (where the cold of the night appears to be attributed to the moon, as the heat of the day is to the sun; compare Gen. 31:40; Hos. 9:16).

Hophal הֻכָּה, once הוּכָּה Ps. 102:5.

(1) pass. of Hiph. No. 1, *to be smitten*—(*a*) *to be beaten*, Nu. 25:14; Ex. 5:16.—(*b*) to be smitten by God, *smitten with a plague*, 1 Sa. 5:12; Isa. 1:5; 53:4.—(*c*) *to be taken* as a city, Eze. 33:21; 40:1.

(2) *to be slain, killed*, Jer. 18:21.

(3) *to be touched, hurt* by the sun or wind, Ps. 102:5; Hos. 9:16.

Hence מַכָּה, and the two following nouns.

נָכֶה adj. *smitten*, every where const. נְכֵה רַגְלַיִם smitten in the feet, lame, 2 Sa. 4:4; 9:3. נְכֵה רוּחַ smitten in spirit, afflicted, Isa. 66:2; comp. נָכֵא.

נֵכֶה only in pl. נֵכִים Psalm 35:15, *smiting* (with the tongue), i. e. a railer, slanderer; compare Jer. 18:18.

נְכוֹ & **נְכֹה** pr. n. *Necho*, king of Egypt, son of Psammetichus. According to Manetho in the book of dynasties, he was the fifth of the second Saitic dynasty; and in order to distinguish him from his grandfather of the same name he is called Necho the second. See Jul. Afric. in Routh's in Reliquiæ Sacræ ii. p. 147; 2 Kings 23:29, 33; 2 Ch. 35:20; 36:4; Jer. 46:2; compare Herod. ii. 158, 159; iv. 42 (by whom he is called Νεκώς). LXX. Νεχαώ.

נָכוֹן ("prepared"), [*Nachon*], pr. n. of a threshing floor, 2 Sa. 6:6; called in the parallel place, 1 Ch 13:9 כִּידוֹן.

נָכַח an unused root, pr. i. q. יָכַח *to be before, in the sight of, over against* (see נֹכַח), *to go straight*. Hence—

נָכֹחַ adj. *straight, right*, pr. used of a way going straight on (Germ. gerade aus). Isa. 57:2, הֹלֵךְ נְכֹחוֹ "he who walks in a straight way" (der gerade aus geht), i. e. an upright man; hence metaph. *upright, just*, Prov. 8:9. Fem. נְכֹחָה "that which is just and proper." Am. 3:10; Isa. 59:14; plur. נְכֹחוֹת id. Isa. 26:10; 30:10.

נֹכַח pr. subst. *what is over against, in sight*, used as a prep.

(1) *over against, opposite*, Ex. 26:35; 40:24; Josh. 15:7; 18:17; 1 Ki. 20:29.

(2) *before*. נֹכַח יְהוָֹה i. q. לִפְנֵי יְהוָֹה before Jehovah, i. e. acceptable to him, Jud. 18:6. נֹכַח פְּנֵי יְהוָֹה before Jehovah, Lam. 2:19; metaph. known to him, Jer. 17:16; compare Prov. 5:21. שׂוּם נֹכַח פָּנִים to put (any thing) before one's own face, i. e. regard it with favour, to delight in it, Eze. 14:7 (verse 3 for שׂוּם there is נָתַן).

With prefixes—(1) אֶל נֹכַח pr. towards the face or front of any thing; *towards*, Nu. 19:4.

(2) לְנֹכַח—(*a*) adv. towards what is opposite, i. e *straight before oneself* (gerade vor sich, Luth. stracks) Prov. 4:25.—(*b*) *before*, Gen. 30:38; hence—(*c*) *for* (comp. Germ. vor and für, the latter of which has properly a local signification), used after a verb of interceding, Gen. 25:21.

(3) עַד נֹכַח *unto, even to* (the place which is) *over against*, Jud. 19:10; Eze. 47:20.

נֹכַח with suff. נִכְחוֹ id. *opposite, over against*, Ex. 14:2; Eze. 46:9.

נָכַל to act fraudulently, Mal. 1:14. (Syr. Ch. and Sam. id.)

Piel, id. followed by לְ of pers. Nu. 25:18.

Hithpael, id. followed by בְּ Ps. 105:25; and even with an acc. (to treat or deal with some one fraudulently), Gen. 37:18.

Derived nouns כִּילַי and כֵּלַי (for נְכִילַי, נִכְלַי), and—

נֵכֶל m. pl. נִכְלֵי, נְכָלִים *machination, wile*, Num. 25:18.

נָכַס an unused root, i. q. כָּנַס (which see), *to gather, to heap up;* whence—

נֶכֶס m. pl. נְכָסִים *riches, wealth*, a word belonging to the later Hebrew; [found however in Joshua!]; Syr. ܢܶܟܣܶܐ id.; 2 Chr. 1:11, 12; Ecc. 5:18; 6:2; Josh. 22:8.

נְכַס Ch. plur. נִכְסִין id. Ezr. 6:8; 7:26, עֲנָשׁ נִכְסִין *fines*.

נָכַר not used in Kal; prop. TO BE FOREIGN, STRANGE (נֵכָר, נָכְרִי).

PIEL נִכַּר—(1) *to estrange, to alienate.* Jer. 19:4, "and they have estranged this place," i. e. consecrated it to other gods. Chald. and Syr. "have polluted." (Arab. نكر IV. to repudiate, to contemn.) 1 Sam. 23:7, according to the common reading, נִכַּר אֹתוֹ אֱלֹהִים בְּיָדִי "God has repudiated him, (and delivered him) into my hand;" but I scarcely doubt but that we ought to read מכר; (LXX. πέπρακεν).

(2) *not to know, to be ignorant of*, Deu. 32:27. Job 21:29, "ask now those that go by the way, and ye will not be ignorant of their signs;" you will readily know who it is they point out as if with the finger.

(3) i. q. Hiphil, *to contemplate*, to look at any thing, as strange or little known (Engl. to strange at some thing, [this is Gesenius's English]), Job 34:19.

HIPHIL הִכִּיר i. q. Piel No. 3, *to contemplate, to behold*, Gen. 31:32; Neh. 6:12. הִכִּיר פָּנִים i. q. נָשָׂא פָּנִים to have respect of persons (as a judge), to be partial, Deut. 1:17; 16:19; Pro. 24:23; 28:21; comp. Isa. 3:9. Hence—

(2) *to recognise, to acknowledge*, Gen. 27:23; 37:33; 38:25, 26; Deu. 21:17; Isa. 61:9.

(3) *to be acquainted with* (poet.), Job 24:13; 34:25; Isa. 63:16.

(4) *to know, to know how*, i. q. יָדַע, in the later Hebrew. Neh. 13:24, אֵינָם מַכִּירִים לְדַבֵּר יְהוּדִית "they know not how to speak the Jews' language." הִכִּיר לְ i. q. יָדַע בֵּין *to know the difference between*, Ezr. 3:13.

(5) *to care for*, Ps. 142:5; Ru. 2:10, 19.

NIPHAL נִכַּר—(1) to make one's self strange, to make one's self unknown, i. e. *to dissimulate, to feign*, like Hithpael No. 2. Pro. 26:24.

(2) pass. of Hiphil No. 3, *to be known*, Lam. 4:8.

HITHPAEL—(1) pass. of Hiphil No. 2, *to be known, recognised*, Pro. 20:11.

(2) i. q. Niphal, No. 1, *to dissimulate, to feign*, Gen. 42:7; 1 Ki. 14:5, 6.

Hence הַכָּרָה, מַכָּר, and the three nouns which follow. [On the connection of the significations of this root, see Thes. p. 887.]

נֵכָר const. נֵכַר Deut. 31:16, *something strange* —(*a*) *a strange* or *foreign country.* Hence בֶּן־נֵכָר, pl. בְּנֵי נֵכָר *a stranger, strangers*, Gen. 17:12, 27; Ex. 12:43; sometimes with the additional notion of hostility, Ps. 18:45, 46. אֱלֹהֵי הַנֵּכָר strange gods, Gen. 35:2; Jer. 5:19.—(*b*) *a strange* or *unknown thing*, specially used of a strange god, Neh. 13:30; 2 Ch. 14:2.

נֶכֶר m. Job 31:3, and **נֹכֶר** Obad. 12, *a strange* (i. e. an unhappy) *lot, fate*, or *fortune, a misfortune* (Arab. نُكْر id.).

נָכְרִי f. נָכְרִיָּה, pl. נָכְרִים, adj. (from נֵכָר=נֹכֶר with the addition of the termination ִי).—(1) *strange*— (*a*) of another country and people, *foreign*, e. g. עַם נָכְרִי Exod. 21:8; אִישׁ נָכְרִי a foreigner, Deu. 17:15; אֶרֶץ נָכְרִיָּה Exod. 2:22.—(*b*) of another family, אִישׁ נָכְרִי a stranger, opp. to the son and lawful heir. Ecc. 6:2, fem. נָכְרִיָּה a strange woman, opp. to one's own wife, especially used with regard to illicit intercourse; hence *an adulteress*, comp. זָרָה. Pro. 5:20; 6:24; 7:5; 23:27.

(2) metaph. *new, unheard of*, Isa. 28:21.

נְכֹת see נְכֹאת.

נָלָה a root of uncertain authority, which is supposed to signify the same as the Arab. نال Med. Ye, TO FINISH, to procure (see Schult. Opp. Min. page 276, 277). Hence then is deduced—

HIPHIL, Isa. 33:1, כְּנַלֹּתְךָ (Dag. f. euphon.) for כְּהַנְלֹתְךָ (which Cod. Kenn. 4. gives as a gloss), *when thou shalt finish* or *make an end*, i. e. leave off. Another trace of this root is supposed to be found in the form מִנְלָם Job 15:29; which, however, is not less uncertain (see מִנְלֶה); especially as in the Phœnicio-Shemitic languages there exists no root beginning with the letters נל (which, in Arabic, are incompatible. My own opinion is, that we ought to read with Lud. Capellus ככלתך = כְּכַלּוֹתְךָ *when thou shalt make an end* [let it be remembered that this is only a conjecture]; compare the synonyms הָתֵם and כַּלֵּה standing in near connection, Dan. 9:24.

נְמִבְזָה 1 Sa. 15:9, *refuse, vile* (used of cattle); LXX. ἠτιμωμένον, Vulg. *vile*, i. q. נִבְזָה. There is

no similar instance of a word so irregularly and monstrously formed, and it seems to have arisen from a blending of two, מִבְנָה (abstr. for concr.) and נִבְנָה which appears like a gloss. See Lehrg. 462, 63.

נְמוּאֵל (perhaps for יְמוּאֵל "day of God"), [*Nemuel*], pr. n. m.—(1) see יְמוּאֵל.—(2) Num. 26:9. Patron. ־ִי ibid. verse 12.

נָמַךְ a spurious root, whence usually the forms הָמַכּוּ, יִמַּךְ, are derived, which really belong to the root מָכַךְ.

נָמַל a root of doubtful authority as a verb; of which, all the forms that occur, may be referred (I might almost say ought to be referred) to the roots מָלַל and מוּל. From the root מָלַל No. II, to cut off, to be cut off, is the fut. יִמַּל, יִמָּלוּ, see this root, p. CCCCLXXIX, A; and to the Niph. of the same, perhaps we should refer נְמַלְתֶּם (for נְמַלֹּתֶם) "ye shall be cut off," i. e. circumcised, Genesis 17:11 (which is commonly taken for Pret. Kal. of the root נָמַל to be circumcised). To the root מוּל undoubtedly belongs pret. Niph. נִמּוֹל i. q. נָמוֹל to be circumcised, Genesis 17:26, 27; part. נִמֹּלִים 34:22. Compare מִשּׁוֹם and מְשׁוֹם, מַשְּׁאוֹת for מַשְׁאוֹת and the observations on that word. From this root, however, there is the noun—

נְמָלָה f. Prov. 6:6; plur. נְמָלִים 30:25, *the ant*, Arab. نملة, perhaps so called from its cutting off, i. e. consuming (נָמַל i. q. מָלַל).

נָמֵר an unused root—(I) i. q. Arabic نمر to be spotted, covered over with specks ["Syriac ܢܡܰܪ to variegate"]; compare نمر VIII, to have a speckled skin. Hence נָמֵר leopard.

(II) i. q. Arab. نمر IV, to find limpid and sweet water (see נִמְרָה).

נָמֵר m. *leopard*, so called from its spots ["prob. also including the *tiger*"], Jer. 5:6; Hab. 1:8. Syr. ܢܶܡܪܳܐ, Arab. نَمِر, نِمْر, Æth. ነምር: Amhar. ነብር: (see the root) id.

נְמַר Chald. id. Dan. 7:6.

נִמְרֹד ("rebel"), pr. n. *Nimrod*, the son of Cush, and founder of the kingdom of Babylon, Gen. 10:8, 9. אֶרֶץ נִמְרֹד i. e. Babylonia, Mic. 5:5.

נִמְרָה & **נִמְרִים** [*Nimrah, Nimrim*], pr. n., see בֵּית נִמְרָה p. CXVIII, A

נִמְשִׁי ("drawn out" = נִמְשָׁה), [*Nimshi*], pr. n. of the grandfather of Jehu, 2 Ki. 9:2; compare 1 Ki 19:16.

נֵס with suff. נִסִּי (from the root נָסַס No. II) *something lifted up, a token to be seen far off*, specially—

(1) *a banner*, such as was set up on high mountains, especially in case of an invasion, when it shewed the people where to assemble, Isaiah 5:26; 11:12; 18:3; 62:10; Jerem. 4:6, 21; Psa. 60:6. Compare מַשְׂאֵת. No. 2.

(2) *a standard*, or *flag*, as of a ship, Eze. 27:7; Isa. 33:23.

(3) *a column* or lofty *pole*, Nu. 21:8, 9.

(4) metaphorically, *a sign, by which any one is warned*, Nu. 26:10. (Syr. ܢܶܣܳܐ a sign, a banner).

נְסִבָּה prop. part. Niph. f. (from the root סָבַב) *the bringing about, guidance* of God, 2 Chr. 10:15.

נָסַג i. q. סוּג TO DRAW BACK, TO DEPART, only in Kal in the inf. absol. נָסוֹג Isa. 59:13; and fut. יִסַּג Mic. 2:6.

HIPHIL הִסִּיג—(1) *to remove, to take away*. Mic. 6:14, "thou shalt take away but shalt not save."

(2) *to displace* (a landmark) Deu. 19:14; 27:17, Hos. 5:10; once יַשִּׂיגוּ Job 24:2.

HOPHAL הֻסַּג *to be removed, to depart*, Isa. 59:14. [In Thes. this is merely spoken of as "an uncertain root, see סוּג."]

נָסָה not used in Kal pr. i. q. Arab. نسا to smell, to try by the smell, to try. The primary idea differs from that of בָּחַן, which is to try by the touch, as if to prove by a touch-stone.

PIEL נִסָּה—(1) TO TRY, TO PROVE any one. 1 Kings 10:1, "the queen of Sheba came, לְנַסֹּתוֹ בְּחִידוֹת to prove him with hard questions;" to examine the wisdom of Solomon, 2 Chr. 9:1; Dan. 1:12, 14. Specially—(*a*) *God* is said *to try* or *prove* men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4; Deu. 8:2, 16; 13:4; Jud. 2:22; compare πειράζειν in New Test.—(*b*) *men* on the other hand are said *to prove* or *tempt God*, when they doubt as to his power and aid, Ex. 17:2, 7; Deut. 6:16; Ps. 78:18, 41, 56; Isa. 7:12, "I will not ask, neither will I tempt Jehovah."

(2) *to try, to attempt, make a trial, to venture*—(*a*) absol. 1 Sa. 17:39, כִּי־לֹא נִסִּיתִי "for I have made no trial." Jud. 6:39.—(*b*) followed by an inf. Deu. 4:34; 28:56.—(*c*) followed by an acc. of the

thing, Job. 4:2, הֲנִסָּה דָבָר אֵלֶיךָ תִּלְאֶה "can one attempt a word with thee? wilt thou take it ill?"
Derivative מַסָּה.

נָסַח fut. יִסַּח TO PLUCK OUT,—(*a*) any one from his house, Ps. 52:7; from the land, i. e. to drive into exile, Prov. 2:22.—(*b*) used of a house, i. e. to destroy, Prov. 15:25; men and houses, like plants, are said both to be planted and plucked up; compare נָתַשׁ and נָסַע.

NIPHAL *to be plucked up*, i. e. expelled (from a land), Deu. 28:63.
Derivative מַסָּח.

נְסַח Chald. i. q. Hebr. ITHPEAL pass. Ezr. 6:11.

נָסִיךְ m. (from the root נָסַךְ)—(1) *a libation, a drink offering*, Deu. 32:38.
(2) *a molten image*, i. q. מַסֵּכָה Dan. 11:8.
(3) *one anointed*, i. e. *a prince* consecrated by anointing, i. q. מָשִׁיחַ, but more poetic in its use, Jos. 13:21; Ps. 83:12; Eze. 32:30; Mic. 5:4.

I. נָסַךְ i. q. סוּךְ (compare No. 3) TO POUR, TO POUR OUT, Isa. 29:10, specially—
(1) in honour of a god, *to make a libation*, σπένδειν, Ex. 30:9; Hos. 9:4. Whence Isa. 30:1, נָסַךְ מַסֵּכָה σπένδεσθαι σπονδήν, to make a covenant, because the ancients in making covenants were accustomed to offer libations, (compare Lat. *spondere*, from σπονδή).
(2) *to cast* out of metal, Isa. 40:19; 44:10.
(3) *to anoint* a king, Psalm 2:6. Compare נָסִיךְ No. 3.
NIPHAL pass. of No. 3, *to be anointed*, Prov. 8:23.
PIEL i. q. Kal No. 1, *to make a libation*, 1 Chr. 11:18; Syr. Pa. id. In the parallel place, 2 Sam. 23:16; there is Hiph. which is more used in the older Hebrew.
HIPHIL id. *to pour out* (libations), *to make a libation*, Gen. 35:14; Num. 28:7; Jer. 7:18; Psalm 16:4.
HOPHAL pass. Ex. 25:29; 37:16.
Derived nouns, מַסֵּכָה No. I. נָסִיךְ, נֶסֶךְ.

II. נָסַךְ i. q. cogn. סָכַךְ.—(1) TO INTERTWINE, TO WEAVE, TO HEDGE, i. q. Arab. نسج, hence מַסֶּכֶת the warp. From the idea of hedging, fencing, comes—
(2) *to cover, to protect*, Isa. 25:7. Comp. מַסֵּכָה No. II.

נְסַךְ Chald. *to pour out, to make a libation*, especially in PAEL, Dan 2:46; where by zeugma it is applied also to the מִנְחָה, compare Arab. نسك to sacrifice to God.

נֶסֶךְ and נֵסֶךְ m. with suff. נִסְכִּי, pl. נְסָכִים, נִסְכֵּי.
(1) *a libation, a drink-offering*, Gen. 35:14; Jer. 7:18; מִנְחָה וָנֶסֶךְ the offering (without blood), and the drink-offering, Joel 1:9.
(2) *a molten image*, i. q. מַסֵּכָה, Isaiah 41:29; 48:5.

נְסַךְ emphat. st. נִסְכָּא Chald. *a libation, a drink-offering*, Ezr. 7:17 [plur. with suff. נִסְכֵּיהוֹן].

נִסְמָן see סָמַן.

I. נָסַס i. q. מָסַס TO PINE AWAY, TO BE SICK (Syr. ܢܣ Ethpa. id. ܢܣܝܣܐ sick. Compare Hebr. אָנַשׁ, נוּשׁ). Isa. 10:18, כִּמְסֹס נֹסֵס "as a sick man pines away" [But a very good sense is given in English version, in which it is taken as from the following].

II. נָסַס not used in Kal, i. q. נָשָׂא ["Arabic نص"] prop. TO LIFT UP, TO EXALT; whence נֵס.
HITHPAEL, Zech. 9:16, "they shall be (as) אַבְנֵי נֵזֶר מִתְנוֹסְסוֹת עַל־אַדְמָתוֹ the stones of a diadem lifting themselves up in his land." But הִתְנוֹסֵס Ps. 60:6, is from the root נוּס.

נָסַע—(1) prop. i. q. Arab نزع TO PULL UP, TO PLUCK OUT (compare נָסַח); e. g. door posts, Jud. 16:3, 14; especially the stakes of a tent when a camp moves, Isa. 33:20. Hence—
(2) *to remove a camp, to break up* from an encampment (as a nomadic band), Gen. 35:16; 37:17; Num. 10:18; 33:3, seqq; an army of soldiers, Exod. 14:10; 2 Ki. 19:8; and also—
(3) *to remove, to depart* (aufbrechen); e. g. used of the angel of God, Exod. 14:19; also used of the ark of the covenant, Num. 10:33; of a wind springing up, Num. 11:31; *to migrate, to journey*, often used of nomadic tribes, Gen. 12:9; 33:17.
(4) *to bend a bow*; Arab. نزع; see מַסָּע.
NIPHAL, *to be plucked out*, used of the cords of a tent, Job 4:21 (see under the word יֶתֶר); of a tent itself, Isa. 38:12.
HIPHIL הִסִּיעַ—(1) causat. of Kal No. 2; *to cause a camp to remove*, Exod. 15:22; Ps. 78:26.
(2) causat. of Kal No. 3, *to cause to go, to lead*, Ps. 78:52; also *to take away*, 2 Ki. 4:4.
(3) *to pluck up* as a tree, Job 19:10; a vine,

Ps. 80:9; *to cut out* (to quarry) stones, Eccles. 10:9; 1 Ki. 5:31.

Derivatives, מַסָּע, מִסָּע.

נָסַק fut. יִסַּק, once found Ps. 139:8, TO ASCEND. This root, if it can be so called, is of frequent use in Syriac and Chald., but only in the fut. imp. and inf. Kal (ܢܣܩ, ܣܩ, ܡܣܩ), and in Conj. Aph. (ܐܣܩ); in the other forms, pret. and part. Pe., and Conj. Ethp. they use the verb ܣܠܩ, so that the first radical Nun never appears. And, indeed, such a root seems never to have existed; and it may have been rightly remarked by Castell (who has been undeservedly blamed for it by J. D. Michaëlis, Lex. Syr. p. 600), that יִסַּק, ܢܣܩ, and אֶסַּק, ܐܣܩ are contracted from יִסְלַק, אֶסְלַק. Other instances of words so contracted that the former of two consonants is doubled, are מַתָּנָה, מַתַּתְיָה; تدر commonly تد see Caussin, p. 12, etc. Properly, therefore, this root נָסַק should be excluded from Lexicons.

נְסַק Chald. id. (see Hebr.) APHEL הַסִּיק, inf. הַנְסָקָה *to cause to ascend, to take up*, Dan. 3:22; 6:24.

HOPHAL (in the Hebrew manner) הֻסַּק Dan. 6:24.

נִסְרֹךְ [*Nisroch*], pr.n. of an idol of the Ninevites, 2 Ki. 19:37; Isaiah 37:38; perhaps *eagle, great eagle;* from the Phœnicio-Shemitic נֶשֶׁר, نسر, and the syllable اك, which, in Persian, is intensive; like تابنك most splendid; فرناك (Φαρνάκης) most magnificent. As to Phœnicio-Shemitic roots inflected in the Persian manner, see Bohlenii Symb. § 4. As to the worship of the eagle, see Jauh. ap. Gol. v. نسر.

נָסַת a spurious root; for the forms יַסִּית, מַסִּית, which might seem as if they belonged here, see under סוּת.

נֵעָה ("shaking," perhaps, of the earth), [*Neah*], pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

נֹעָה ("motion"), [*Noah*], pr. n. f., Num. 26:33.

נְעוּרִים m. plur. (from the noun נַעַר.)—(1) *childhood*, Gen. 46:34.

(2) *youth, adolescence*, Ps. 71:5, 17; אֵשֶׁת נְעוּרֶיךָ "the wife of thy youth," whom thou marriedst when young, Pro. 5:18; בְּנֵי הַנְּעוּרִים children of youth, begotten in youth, Ps. 127:4. Metaph. of the youth of the people of Israel, Jer. 2:2; 3:4; Eze. 16:22, 60; compare זְקֻנִים.

נְעוּרוֹת pl. f id. Jer. 32:30.

נְעִיאֵל (perhaps, i. q. יְעִיאֵל, יְעוּאֵל), [*Neiel*], pr. n of a town in the tribe of Naphtali, Josh. 19:27.

נָעִים m. adj. (from the root נָעֵם).—(1) *pleasant agreeable*, Ps. 133:1; used of a song, Ps. 147:1; the harp, Psal. 81:3; of one beloved, Cant. 1:16. Plur. נְעִימִים *pleasant things*, i. e. *pleasures*, Job 36:11, and נְעִימוֹת Psalm 16:11.

(2) *pleasant* (as to place); plur. נְעִימִים *pleasant places*, Ps. 16:6.

(3) *benign, generous* to any one, Ps. 135:3; comp. נֹעַם Ps. 90:17.

נָעַל—(1) TO BOLT a door, TO FASTEN WITH A BOLT; with an acc. 2 Sa. 13:17, 18; Jud. 3:23, 24.

(2) *to shoe, to put on sandals*, Arab. نعل (which is done by binding round the foot with straps, and as it were bolting it). Followed by two acc. Eze. 16:10 וָאֶנְעֲלֵךְ תָּחַשׁ "I shod thee with seal skin."

HIPHIL, id., 2 Ch. 28:15.

Derivatives, מַנְעָל, מִנְעוּל, and—

נַעַל f. (Deut. 29:4), *a shoe, a sandal*, Arabic نعل Gen. 14:23; Josh. 5:15, etc. In transferring a domain it was customary symbolically *to deliver a shoe* (as in the middle ages a glove); hence the casting down a shoe upon any country was a symbol of taking possession. Psa. 60:10, "upon Edom will I cast down my shoe," i. e. I will take possession of it, I will claim it as my own (see Rosenm. Altes und Neues Morgenland, No. 483), Ps. 108:10. Elsewhere *a shoe thong, shoe latchet, and a pair of shoes* (Am. 2:6; 8:6), is used for any thing of very little value.

Dual נַעֲלַיִם Am. loc. cit., and pl. נְעָלִים, once נְעָלוֹת Josh. 9:5.

נָעֵם fut. יִנְעַם TO BE PLEASANT, LOVELY, used of one beloved, Cant. 7:7; a friend, 2 Sam. 1:26; TO BE PLEASANT, used of a country, Gen. 49:15; impers. Pro. 24:25, לַמּוֹכִיחִים יִנְעָם "to those who punish (i. e. judges), there shall be delight," i. e. it shall be well with them; comp. יִיטַב לִי, טוֹב לִי it is well with me. (Arab. نَعِمَ and نَعُمَ i. q. Hebr., نَعِمَ to delight in any thing.)

Derivatives, the seven following nouns, and נָעִים, מַנְעַמִּים.

נַעַם ("pleasantness"), [*Naam*], pr.n. m. 1 Ch. 4:15.

נֹעַם m.—(1) *pleasantness*, Pro. 3:17; אִמְרֵי נֹעַם pleasant, i. e. suitable, becoming words, Pro 15:26 16:24.

(2) *beauty, brightness;* נֹעַם יְהוָה glory of Jehovah, Ps. 27:4; comp. טוּב יְהוָה verse 13; Ex. 33:19.

(3) *grace, favour*, Ps. 90:17; Zech. 11:7 (compare χάρις, *gratia;* Germ. Huld, from the word hold).

נַעֲמָה ("pleasant"), [*Naamah*], pr. n.—(1) of two women,—(*a*) the daughter of Lamech, Gen. 4:22.—(*b*) the mother of Rehoboam, 1 Kings 14:21, 31; 2 Chron. 12:13.

(2) of a town in the tribe of Judah, Josh. 15:41; compare נַעֲמָתִי.

נַעֲמִי [*Naamites*], patron. of the pr. n. נַעֲמָן No. 2, *b*, for נַעֲמָנִי (which is found in the Samaritan copy), Num. 26:40.

נָעֳמִי ("my pleasantness"), [*Naomi*], pr. n. of the mother-in-law of Ruth, Ru. 1:2, sqq.

נַעֲמָן—(1) *pleasantness;* Isaiah 17:10, נִטְעֵי נַעֲמָנִים "pleasant plants."

(2) [*Naaman*], pr. n.—(*a*) of a son of Benjamin, Gen. 46:21,—(*b*) Num. 26:40.—(*c*) of a Syrian general, 2 Ki. 5:1.

נַעֲמָתִי [*Naamathite*], Gent. n. from נַעֲמָה a town otherwise unknown, different from that mentioned above (נַעֲמָה No. 2), Job 2:11; 11:1.

נָעַץ an unused root, Chald. נְעַץ to pierce, to prick, to stick into; whence نَعَضٌ (נַעַץ) a kind of thorn, perhaps the *lotus spinosa* (see Celsii Hierob. ii. p. 191, and my remarks on Isa. 7:19). Hence denom.—

נַעֲצוּץ m. *a thorn hedge, a place of thorns*, Isa. 7:19; 55:13.

I. **נָעַר** TO ROAR (as a young lion), Jerem. 51:38. Syr. ܢܥܰܪ id. This word seems to be onomatop. like the kindred word נָחַר, uttering a hoarse roaring sound from the throat.

II. **נָעַר** TO SHAKE, specially—(1) *to shake out*, Neh. 5:13; Isa. 33:15.

(2) *to shake off.* Isaiah 33:9, נֹעֵר בָּשָׁן וְכַרְמֶל "Bashan and Carmel shake off (the leaves)," i. e. cast them down.

NIPHAL—(1) pass. *to be shaken out*, i. e. cast out from a land, Job 38:13; Psa. 109:23. (Compare Arabic نَفَضَ to shake, to shake out, VIII. to be expelled, نَفْضٌ expulsion).

(2) *to shake oneself out* (from bonds), to cast them off, Jud. 16:20.

PIEL, *to shake out*, Neh. 5:13. Pregn., Exodus 14:27, וַיְנַעֵר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם "and the Lord shook out the Egyptians into the midst of the sea," i. e. he shook them from the land and cast them into the sea. Ps. 136:15.

HITHPAEL, *to shake oneself out* of any thing, followed by מִן Isa. 52:2.

Hence נֹעַר No. II, נְעֹרֶת.

I. **נַעַר**—(1) m. A BOY. (A primitive word, Sanscr. *nara* man, fem. *narî*, *nârî*, woman, Zend. *naere*, Pers. نر, نار, Greek ἀνήρ). It is used both of a new-born child, Exod. 2:6; Jud. 13:5, 7; 1 Sam. 4:21; as well as of a young man of about twenty, Gen. 34:19; 41:12 (compare 37:2; 44:22); 1 Ki. 3:7; Jer. 1:6, 7. It is sometimes used emphat. to express tenderness of age (as in Lat. *admodum puer*), in various ways. 1 Sam. 1:24, וְהַנַּעַר נָעַר. Vulg. *et puer erat adhuc infantulus*. 1 Sam. 30:17, אַרְבַּע מֵאוֹת אִישׁ־נַעַר "four hundred men, young men." In other places *boy* is rather the name of function, and denotes *servant* (like Gr. παῖς; Germ. Bursche, Junge, Knappe). Gen. 37:2, הוּא נַעַר "he (was) servant with the sons of Bilhah," etc. (er war Hirtenknabe, Hirtenknecht), 2 Kings 5:20; 8:4; Exod. 33:11; 2 Ki. 4:12; used also of common soldiers (Germ. die Burschen; compare אִישׁ No. 1, let. h), 1 Kings 20:15, 17, 19; 2 Kings 19:6. Used of the Israelites, when young as a people, Hos. 11:1; compare נְעוּרִים.

(2) By a singular idiom of some books, or rather by an archaism, like the Gr. ἡ παῖς, comm. it is used for נַעֲרָה *a girl*, and is construed with a fem. verb, Gen. 24:14, 16, 28, 55; 34:3, 12; Deu. 22:15, seq. (The epicene gender has been incorrectly ascribed to this word by Simonis and Winer.) In all these cases the reading of the margin [קרי] is נַעֲרָה (compare הוא page CCXVIII, A). In the Pentateuch this occurs twenty-two times; and also to this I refer pl. נְעָרִים used of *girls*, Ruth 2:21, comp. 8, 22, 23 (LXX. κοράσια), also used of boys and girls, Job 1:19. In like manner the Arabs, in the more elegant language, use masculine nouns also in speaking of the other sex, and leave out the feminine termination which is used in common language, as عَرُوسٌ a bridegroom and bride, which latter is in common language عَرُوسَةٌ, عَجُوزٌ old woman, comm. عَجُوزَةٌ; comp. بَعْلٌ for the comm. بَعْلَةٌ mistress, زَوْجٌ for زَوْجَةٌ a wife, like the Germ. Gemahl for Gemahlin.

Derivatives, נַעֲרָה, נֹעַר, נְעוּרִים, נַעֲרָן.

II. **נַעַר** (from the root נָעַר), m. *a casting out*,

driving out, concr. *what is driven out* (used of cattle). Zec. 11:16.

נֹעַר m. (from the radical נָעַר), *boyhood, youth*, i. q. נְעוּרִים. Job 33:25; 36:14; Psa. 88:16; Prov. 29:21.—In Job 36:14, and Psa. loc. cit. some have given it the signification of *driving out* (from the root נָעַר), but this is needless.

נַעֲרָה f.—(1) *a girl*, Jud. 19:4, seqq.; Est. 2:9, 13; also used of one *νεόγαμος*, Ruth 2:6 (compare בְּתוּלָה).

(2) *handmaid, a servant*, Prov. 9:3; 31:15; Ruth 2:8, 22; 3:2.

(3) [*Naarah, Naarath*], pr. n.—(*a*) of a town on the confines of the tribe of Ephraim (Josh. 16:7), called, 1 Ch. 7:28, נַעֲרָן.—(*b*) f. 1 Ch. 4:5.

נַעֲרַי see פַּעֲרַי.

נְעַרְיָה ("boy," i.e. "servant of Jehovah," for נַעֲרְיָה), [*Neariah*], pr. n.—(1) 1 Chron. 3:22, 23.—(2) 1 Chron. 4:42.

נַעֲרָן ("juvenile," "puerile"), [*Naaran*], pr. n., see נַעֲרָה No. 3, *a*.

נְעֹרֶת fem. *tow*, which is *shaken out* from flax (from the root נָעַר), Jud. 16:9; Isa. 1:31.

נָעַשׁ an unused root. Arab. نعش to bear up, hence עַשׁ No. II. for נְעַשׁ.

נֹף *Memphis*, pr. n. see מֹף.

נָפַג an unused root. Arab نفج to go forth, kindred to the verbs נָפַק to go out, and נָבַג to sprout; whence—

נֶפֶג ("sprout") [*Nepheg*] pr. n. m.—(1) Ex. 6:21.—(2) 2 Sam. 5:15; 1 Chr. 3:7; 14:6.

נָפָה f. (from the root נוּף)—(1) *a lofty place* (compare נוֹף), hence נָפַת דּוֹר, נָפוֹת דּוֹר Jos. 11:2; 12:23; 1 Ki. 4:11; and ellipt. דּאֹר Jos. 17:11; pr. n. of a maritime town near mount Carmel.

(2) *a sieve*, Isa. 30:28; compare הֵנִיף.

נְפוּסִים ("expansions," from the root נָפַס Syr. and Chald. to stretch out) [*Nephusim*] pr. n. m. Ezr. 2:50; קרי, for which there is in כתיב נְפִיסִים, and Neh. 7:52; נְפִישְׁסִים (a reading which is undoubtedly false, blended from נפישים and נפיסים).

נָפַח i. q. פּוּחַ TO BLOW, TO BREATHE (an onomatop. root. Compare Germ. fachen, anfachen. Arabic نفخ and نفخ to blow; نخ and نخ express a harsher snorting sound). Specially—

(1) *to blow upon* any one, followed by בְּ, Eze 37:9.

(2) נָפַח בָּאֵשׁ *to blow* the fire, Eze. 22:21; without בְּ, Eze. 22:20, and Isa. 54:16; דּוּד נָפוּחַ a pot blown upon, i. e. boiling upon a blown fire, Job 41:12; Jer. 1:13.

(3) *to disperse*, or *cast away by blowing*, followed by בְּ Hag. 1:9.

(4) *to breathe out* (the soul, the life), Jer. 15:9

Pual *to be blown*, used of a fire, Job 20:26.

Hiphil —(1) with the addition of נֶפֶשׁ *to cause to breathe out the soul*, Job 31:39; a hyperbolical expression for to extort sighs, to torment miserably.

(2) *to blow away*, metaph. i. q. *to value lightly, to despise*, Mal. 1:13.

Derived nouns, מַפָּח, מַפּוּחַ, תַּפּוּחַ, and—

נֹפַח ("blast," perhaps a place through which the wind blows), [*Nophah*], pr. n. of a town of the Moabites, Nu. 21:30; supposed to be the same as נֹבַח, which see.

נְפִיל only in pl. נְפִילִים m. *giants*, Gen. 6:4; Nu. 13:33. So all the ancient versions (Chald. נְפִלָא the giant in the sky, i. e. the constellation Orion, plur. the greater constellations). The etymology of this word is uncertain. Some have compared نبيل, نبيلة, which Gigg. and Cast. render, great, large in body; but this is incorrect; for it means, excellent, noble, skilful. I prefer with the Hebrew interpreters and Aqu. (ἐπιπίπτοντες) falling on, attacking, so that נְפִיל is of intransitive signification. Those who used to interpret the passage in Genesis of the fall of the angels, were accustomed to render נפילים *fallers, rebels, apostates*.

נְפִיסִים see נְפוּסִים.

נָפִישׁ (according to the Syriac usage, "refreshment"), [*Naphish*], pr. n. of a son of Ishmael. Gen. 25:15; and of his posterity, 1 Ch. 5:19.

נְפִישְׁסִים see נְפוּסִים.

נָפַךְ an unused root, of uncertain signification; whence—

נֹפֶךְ m. a kind of gem, but what, it is uncertain (comp. the kindred פּוּךְ) Ex. 28:18; 39:11; Ezek. 27:16; 28:13. The LXX. render it three times by ἄνθραξ, i. e. carbuncle. I define nothing as to what it is.

נָפַל fut. יִפֹּל, inf. נְפֹל with suff. נָפְלוֹ 2 Sa. 1:10, and נָפְלוֹ 1 Sa. 29:3.

(1) TO FALL. (Syr. Ch. ܢܦܰܠ, נְפַל id. The primary syllable *fal* which is found in this sense in the Germ. fallen, Engl. *to fall*; Gr. and Lat. *fallo*, σφάλλω, pr. is to cause to fall, to supplant; transp. it is *labi*). It is used of a man falling on the ground, Ps. 37:24; or falling from a horse or a seat, Gen. 49:17; 1 Sa. 4:18; into a ditch (בְּשַׁחַת) Ps. 7:16; falling into a snare, Am. 3:5, etc.; falling in battle, 2 Sam. 1:4; Isa. 10:4; Psalm 82:7 (fully נָפַל בֶּחָרֶב to fall by the sword, Ps. 78:64; Eze. 11:10, and so frequently); used of one fallen sick (נָפַל לְמִשְׁכָּב compare the Fr. *tomber malade* [so the English expression]), Exodus 21:18; also used of buildings falling into decay, Jud. 7:13; Eze. 13:12; Am. 9:11. Part. נֹפֵל falling; in a past sense, fallen, lying down, Jud. 3:25; 1 Sam. 5:3; 31:8; Deut. 21:1; in a future sense, about to fall, becoming a ruin, Isa. 30:13. Used of a prophet who sees visions, divinely brought before him in his sleep; thus are the words to be understood, Num. 24:4, "who saw the visions of God נֹפֵל וּגְלוּי עֵינָיִם lying (in sleep) and with open eyes" (sc. of the mind); an incorrect interpretation was lately given of this passage by a learned man (Lit. Zeit. Jen. 1830, iv. p. 381), who interpreted נֹפֵל in this passage of the falling sickness. Specially *to fall* is used of—(*a*) a fetus which is born, Isa. 26:18; comp. Il. xix. 110, ὅς κεν ἐπ' ἤματι τῷδε πέσῃ μετὰ ποσσὶ γυναικός; where the Schol. πέσῃ, γεννήθῃ; also, καταπίπτω, Sap. vii. 3; *cadere de matre*, Stat. Theb. i. 60; Arab. سقط (not وقع). In Chaldee, נְפַל specially is used of an abortion; whence Heb. נֵפֶל, which see.—(*b*) used of members of the body which *fall away*, become emaciated (einfallen), Nu. 5:21, 27.—(*c*) of the face cast down through sorrow, Gen. 4:5, 6. Comp. Hiphil No. 1, *e*.—(*d*) of men who are fallen into calamities, 2 Sam. 1:10; Prov. 24:16.—(*e*) of kingdoms or states, which are overthrown, Isa. 21:9; Jer. 51:8; Amos 5:2.—(*f*) of lots which are cast, Eze. 24:6; Jon. 1:7; and even of any thing obtained by lot, followed by לְ Nu. 34:2; Jud. 18:1.—Also, in various ways it is figuratively applied (to express ideas for which in Latin compound verbs would be used)—(*g*) *to fall down* (from heaven), used of divinely revealed oracles, Isa. 9:7; comp. Chald. Dan. 4:28, and Arab. نزل to fall down (from heaven), to be revealed. Hence *the Spirit of God*, or *the hand of God*, is said *to descend upon* any one, Eze. 8:1; 11:5.—(*h*) *to fall upon* any one as deep sleep (to oppress), followed by עַל Gen. 15:12; terror, Ex. 15:16; Josh. 2:9; Est. 8:17; 9:2; Ps. 55:5, 105:38; Dan. 10:7; Job 13:11; calamity, Isa. 47:11.—(*i*) *to fall* from one's purpose or counsel, followed by מִן Ps. 5:11, יִפְּלוּ מִמֹּעֲצוֹתֵיהֶם "let them fall from their counsels;" compare Ovid. Met. ii. 328.—(*k*) *to fall to the ground*, to fail, Nu. 6:12; especially used of vain promises, Josh. 21:45; 23:14. More fully נָפַל אַרְצָה, Gr. πίπτειν εἰς γῆν, ἔραζε, 2 Ki. 10:10 (comp. χαμαιπετὲς ἔπος, Pind. Pyth. vi. 37; Nem. iv. 65; Ol. ix. 19; Platonis Eutyphr. 17).—(*l*) *to fall out, to happen*. Ru. 3:18, אֵיךְ יִפֹּל דָּבָר "how the thing will fall out" (Cic. Brut. 40), i.e. will happen; comp. Chald. Ezr. 7:20.—(*m*) followed by מִן comparative, to fall in comparison with any one, i.e. to be inferior to him, *to yield* to him, Job 12:3; 13:2; also, followed by לִפְנֵי Est. 6:13.

(2) It is also used of those who purposely *cast themselves, throw themselves*, or *rush* upon any place (compare Syr. ܢܦܰܠ, which is put in the New Test. for πίπτειν and βάλλεσθαι), specially—(*a*) *to fall prostrate, to prostrate oneself*, 2 Sam. 1:2; וַיִּפֹּל אַרְצָה, "and he fell (prostrated himself) on the ground," Job 1:20; often with the addition of עַל פָּנָיו עַל אַפָּיו Gen. 17:3, 17; Num. 16:4; Jos. 7:6; לִפְנֵי פ׳ 2 Sam. 14:4; לְאַפָּיו אַרְצָה 1 Sam. 20:41; also נָפַל עַל Gen. 44:14; לִפְנֵי רַגְלֵי פ׳ Esth. 8:3.—(*b*) צַוְּארֵי פ׳ to fall on some one's neck, to rush into his embrace, Genesis 33:4; 45:14; 46:29; compare 50:1.—(*c*) נָפַל עַל חַרְבּוֹ to fall, (throw oneself) on one's own sword, 1 Sam. 31:4, 5; 1 Chr. 10:4.—(*d*) *to fall upon* as an enemy, *to attack*, Job 1:15; followed by בְּ Jos. 11:7.—(*e*) *to alight* from a beast or chariot; followed by מֵעַל Gen. 24:64; 2 Ki. 5:21.—(*f*) *to let oneself down, to encamp* as an army, Jud. 7:12; of a people, Gen. 25:18; (compare 16:12). LXX. κατῴκησε.—(*g*) נָפְלָה תְחִנָּתִי לִפְנֵי my prayer (petition) falls before any one, a phrase which has a twofold meaning.—(α) to ask as a suppliant, Jer. 36:7.—(β) to be heard and attended to, answered; Jer. 37:20; 42:2, (pr. to be allowed to lay one's petition down; to accept it; which, when it is done, intimates a disposition to answer it).—(*h*) *to fall away, to desert*, (abfallen), Gr. πίπτειν, διαπίπτειν, 1 Sa. 29:3; followed by עַל 1 Chr. 12:19, 20; 2 Chr. 15:9; Jer. 21:9; 37:14; 39:9; Isa. 54:15; אֶל Jer. 37:13; 38:19; 52:15; *to* any one.

HIPHIL—(1) causat. of Kal No. 1 *to cause to fall*, i.e.—(*a*) *to cast, to throw* (werfen) e. g. wood on the fire, Jer. 22:7; *to throw down, to prostrate* any one (niederwerfen), Deu. 25:2; *to throw down*, a wall, 2 Sa. 20:15.—(*b*) *to cause* any one *to fall*

by the sword, Jer. 19:7; Dan. 11:12; *to fell* trees, 2 Ki. 3:19, 25; 6:5.—(*c*) *to bear, to bring forth*, Germ. werfen (see Kal No. 1, a), Isa. 26:19; "the earth shall bring forth the dead," i.e. cast them forth from herself.—(*d*) *to cause to fall away* (as a limb—the thigh), to emaciate, Num. 5:22; see Kal No. 1, b.—(*e*) *to cause to fall*, used of the countenance, for sorrow or anger, Jer. 3:12; followed by בְּ of pers. (to be angry with any one); also הִפִּיל פְּנֵי פ׳ to let any one's countenance fall, i. e. to make sad, Job 29:24; see Kal No. 1, c.—(*f*) *to cast* a lot, Psalm 22:19; Pro. 1:14; also without גּוֹרָל 1 Sam. 14:42; hence to distribute by lot, to appropriate to any one followed by an acc. of the thing, and לְ of pers. Jos. 13:6; 23:4; Eze. 45:1; 47:22; without the dat. Ps. 78:55; see Kal No. 1, f.—(*g*) *to lay down one's request* (petition) before any one, i. e. to ask as a suppliant, Jerem. 38:26; 42:9; Dan. 9:18, 20; see Kal 2, g.

(2) *to let fall*, e. g. a stone, Nu. 35:23; hence—(*a*) הִפִּיל אַרְצָה to let fall to the ground (used of a promise), not to fulfil, 1 Sa. 3:19; without אַרְצָה Esth. 6:10; see Kal 1, *k*.—(*b*) *to drop, to desist* from anything (Germ. eine Sache fallen lassen); followed by מִן Jud. 2:19.

Hithpael—(1) *to prostrate oneself*, Deuteron. 9:18, 25; Ezr. 10:1.

(2) followed by עַל *to rush upon, to attack* any one, Gen. 43:18.

Pilel נִפְלַל once in Ezekiel (a book abounding in uncommon forms) 28:23, i. q. נָפַל, which is found in a similar connection, Eze. 30:4; 32:20.

Derivative nouns, נֵפֶל, נְפִיל, מַפָּל, מַפֵּלָה, מַפֶּלֶת.

נְפַל Ch. fut. יִפֵּל (compare Syr. ܢܦܠ, in Targ. freq. יִפֹּל), i. q. Heb.—(1) *to fall*—(*a*) *to fall down*, Dan. 7:20; 4:28, קָל מִן־שְׁמַיָּא נְפַל "a voice fell from heaven," (compare Isaiah 9:7).—(*b*) *to fall out, to happen*, Ezr. 7:20.

(2) *to be cast down*, Dan. 3:23 (Syr. ܢܦܠ, to be cast into prison); *to prostrate oneself*, Daniel 3:6, 7, 10, 11; עַל אַנְפּוֹהִי Dan. 2:46.

נֵפֶל m. *a premature birth*, which falls from the womb, *an abortion*, Job 3:16; Ps. 58:9; Ecc. 6:3. Compare the root as used of a birth, Kal No. 1, *a*. Hiph. No. 1, *c*. In the Talmud נפל is used of a premature birth, and the Arab. سقط to fall IV. to miscarry, Arab. سِقْط abortion.

נִפְלַל see נָפַל Pilel.

נפס an unused root; see נְפוּסִים.

נָפַץ i. q. פּוּץ—(1) TO BREAK, TO DASH IN PIECES, e. g. an earthen vessel, Jud. 7:19; Jerem. 22:28. Hence—

(2) *to scatter* a flock, or a people, Isa. 11:12.

(3) reflex. *to disperse selves, to be dispersed* (of a people), 1 Sam. 13:11; Isai. 33:3; Gen. 9:19, מֵאֵלֶּה נָֽפְצָה כָל־הָאָרֶץ "from these was all the earth dispersed," i. e. the nations of all the earth dispersed themselves (comp. Gen. 10:5).—Besides the pret. it only occurs in the inf. absol. נָפוֹץ Jud. 7:19, and part. pass. נָפוּץ Jer. 22:28. In imp. and fut. the verb פּוּץ is used (see Heb. Gramm. § 77).

Piel—(1) i. q. Kal No. 1, *to break*, or *dash in pieces*, an earthen vessel, Ps. 2:9; children against a rock, Ps. 137:9.

(2) *to disperse, to scatter* a people, Jer. 13:14; 51:23. Inf. נַפֵּץ subst. the dispersion of the Israelites amongst the countries of the Gentiles, διασπορά, Dan. 12:7.

Pual, part. *broken in pieces, thrown down*, Isa. 27:9.

Derivatives מַפֵּץ, מַפָּץ, and—

נֶפֶץ m. *inundation, shower*, Isa. 30:30; from the root נְפַץ Aram. to pour out; kindred to this is فاض Med. Ye, to overflow; compare amongst others the word זָרַם to scatter, to pour.

נְפַק Chald. TO GO OUT, Dan. 2:14; 3:26; 5:5: *to be promulgated* (as an edict). Dan. 2:13, דָּתָא נָפְקַת; compare Luke 2:1, ἐξῆλθε δόγμα. Imp. plur. פֻּקוּ Dan. 3:26.

Aphel הַנְפֵּק, הַנְפִּיק *to bring out*, Dan. 5:2, 3; Ezr. 5:14; 6:5. Hence—

נִפְקָא f. emphat. נִפְקְתָא Chald. *cost, expenditure*, that which is laid out and spent; compare יָצָא let. *k*., Ezr. 6:4, 8; Syr. ܢܦܩܬܐ id.; Arab. نفق IV. to lay out money; نَفَقَة and نِفْقَة cost.

נָפַשׁ not used in Kal; Arab. نفس, Conj. V. to breathe strongly, to pant.

Niphal, TO TAKE BREATH (when wearied [or, *to rest, cease* from working]), Ex. 23:12; 31:17; 2 Sam. 16:14 (Arabic Conj. II. to refresh any one).

Hence pr. n. נָפִישׁ and—

נֶפֶשׁ with suff. נַפְשִׁי; plur. נְפָשׁוֹת (נְפָשִׁים once Eze. 13:20); comm. but more frequently, f. (Arab. نَفْس, Syr. ܢܦܫܐ).

(1) *breath*, Job 41:13; נֶפֶשׁ חַיָּה breath of life, Genesis 1:20, 30: also a (sweet) *odour*, which is

exhaled, Prov. 27:9; בָּתֵּי נֶפֶשׁ smelling bottles, Isa. 3:20.

(2) *the soul, anima*, ψυχή, by which the body lives, the token of which life is drawing breath (compare רוּחַ, Lat. *anima;* compare Gr. ἄνεμος), the seat of which was supposed to be in the blood (Lev. 17:11; Deuter. 12:23; Genesis 9:4, 5; compare Ovid. Fast. V. 469); hence *life*, vital principle. Gen. 35:18, וַיְהִי בְּצֵאת נַפְשָׁהּ "and it came to pass as her soul was in departing," as she gave up the ghost. 1 Ki. 17:21, תָּשָׁב־נָא נֶפֶשׁ־הַיֶּלֶד הַזֶּה עַל־קִרְבּוֹ "let now the soul of this child return into him." Exod. 21:23, נֶפֶשׁ תַּחַת נָפֶשׁ "life for life." *The soul* is also said both to live, Gen. 12:13; Psalm 119:175; and to die, Jud. 16:30; to be killed, Num. 31:19; to ask, 1 Kings 3:11; to be poured out (inasmuch as it departs along with the effused blood), Lam. 2:12; Isaiah 53:12. יָרֵא לְנֶפֶשׁ he feared for his life, Josh. 9:24; Eze. 32:10. As to the phrase הִכָּה פ׳ נֶפֶשׁ see נָכָה. It is often used in phrases which relate either to the loss or to the preservation of life,—(*a*) אֶל־נַפְשׁ on account of life, to save life, 2 Ki. 7:7; compare Greek τρέχειν περὶ ψυχῆς, Od. ix. 423. Valk. ad Herod. vii. 56; ix. 36; and even (of a hare) περὶ κρεῶν. But, Jer. 44:7, it is *against* life, in detriment of life.—(*b*) בְּנֶפֶשׁ *with peril of life*, 2 Sa. 23:17; 18:13 (קרי). 1 Ki. 2:23, בְּנַפְשׁוֹ דִּבֶּר אֲדֹנִיָּהוּ אֶת־הַדָּבָר הַזֶּה "at the peril of his life has Adonijah said this," Lam. 5:9; Pro. 7:23; compare בְּרָאשֵׁינוּ 1 Ch. 12:19. In other places *for life* (taken away), i. e. on account of the killing of some one, Jon. 1:14; 2 Sam. 14:7.—(*c*) לְנֶפֶשׁ פ׳ for the good of one's life, Gen. 9:5; Deu. 4:15; Josh. 23:11.

Also, in many expressions which belong to the sustaining of life by food and drink, or to the contrary. Thus they say, "my soul (life) is satisfied" with meat and drink, Pro. 27:7; Isa. 55:2; *to fill the soul*, (the life), i. e. to satiate, Prov. 6:30; and נֶפֶשׁ is used even for the aliment, Isa. 58:10; and on the contrary, "my soul (life) hungers" (Pro. 10:3; 27:7); *thirsts* (Prov. 25:25), *fasts* (Psal. 69:11), *abstains* from certain kinds of food (Num. 30:3), *is polluted* by them, Eze. 4:14; also, *an empty soul* (life), i. e. hungry, Isaiah 29:8; *a dry soul*, i. e. thirsty, Nu. 11:6; *to open wide the soul* (or, life) (i. e. the jaws), Isa. 5:14; Hab. 2:5.—The soul as distinct from the body is meant, Job 14:22.

(3) *the mind*, as the seat of the senses, affections, and various emotions (see לֵב 1, letter *b*), to which is ascribed love (Isa. 42:1; Cant. 1:7; 3:1—4; Gen. 34:3), joy (Psal. 86:4) fear (Isa. 15:4; Psal. 6:4), piety towards God (Psal. 86:4; 104:1; 143:8), confidence (Ps. 57:2), desire (Ps. 42:3; 63:2), appetite both that for food, Pro. 6:30; 10:3; Mic. 7:1; Deu. 12:20, 21 (whence בַּעַל נֶפֶשׁ a greedy man, Pro. 23:2), and also sexual, Jer. 2:24; Ezek. 23:18; also, for slaughter and revenge, Psal. 27:12; 41:3; 105:22; Ex. 15:9; comp. Pro. 21:10; and, on the contrary, hatred, Isa. 1:14; Psal. 17:9; contempt, Eze. 36:5; Isa. 49:7; revenge, Jer. 5:9; sorrow, Job 19:2; 27:2; 30:25. As the seat of warlike valour, so used when a poet speaks to his own soul. Jud. 5:21, תִּדְרְכִי נַפְשִׁי עֹז "tread down, O my soul, the strong." Jer. 4:19, כִּי קוֹל שׁוֹפָר שָׁמַעַתְּ נַפְשִׁי "because thou hast heard the voice of the trumpet, O my soul." Used of the sensations in general, Ex. 23:9, יְדַעְתֶּם אֶת־נֶפֶשׁ הַגֵּר "ye know the soul of a stranger," what sort of feelings strangers have. 1 Sa. 1:15, "I have poured out my soul before Jehovah," i. e. I have opened to Jehovah the inmost feelings of my mind; Pro. 12:10.

Words, also, by which the sensations of the soul are expressed, are often applied to the soul, נֶפֶשׁ, and thus the soul is said to weep, Psal. 119:28; to be poured out in tears, Job 30:16; to cry for vengeance, Job 24:12; and, on the contrary, to invoke blessings, Gen. 27:4, 25. Rather more rarely, things are attributed to the soul which belong—(*a*) *to the mode of feeling and acting*, as pride (רְחַב נֶפֶשׁ Pro. 28:25), patience and impatience (הֶאֱרִיךְ נֶפֶשׁ Job 6:11).—(*b*) to *will* and *purpose*, Gen. 23:8, אִם־יֵשׁ אֶת־נַפְשְׁכֶם "if it be (in) your mind," i. e. if ye have so purposed in your mind; 2 Ki. 9:15. 1 Chr. 28:9, בְּנֶפֶשׁ חֲפֵצָה "with a willing mind."—(*c*) *to the understanding* and *the faculty of thinking*, Ps. 139:14, "my soul (mind) knoweth right well." Prov. 19:2. 1 Sa. 20:4, "what thy soul (mind) thinketh." Deut. 4:9, "keep thy soul; do not forget." Lam. 3:20. All of these expressions are more commonly used of *the heart;* (see לֵב No. 1, letters *c*—*e*).

(4) concr. *animal*, that in which there is a soul or mind (נֶפֶשׁ) Jos. 10:28; כָּל־הַנֶּפֶשׁ "every living thing," verses 30, 32, 35, 37. Sometimes more fully נֶפֶשׁ חַיָּה Gen. 1:24; 2:7, 19; and with the addition of the article נֶפֶשׁ הַחַיָּה Gen. 1:21; 9:10; pr. *animal of life*, i. e. endued with life (lebendige Seele =lebendiges Wesen), *living creature*, Gen. 2:7; commonly collect. *living creatures*, Gen. 1:21, 24; 9:10, 12, 15; Lev. 11:10; in this phrase it should be observed that חַיָּה is genit. of the substantive חַיָּה (*life*), not the fem. of the adjective חַי (*living*); so that נֶפֶשׁ חַיָּה, equally with נֶפֶשׁ, is of either sex, and may be construed with a masculine. This serves to illustrate the words, Gen. 2:19, where interpreters have differed, וְכֹל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ

"and whatsoever Adam called them, the living creatures, that was their name;" for לוֹ and שְׁמוֹ, refer to נֶפֶשׁ חַיָּה, which after לוֹ is pleonastic.—Specially it is *a man, a person*, particularly in certain phrases, in which in German also the word soul is used, as גֹּנֵב נֶפֶשׁ to steal a man (comp. Germ. Seelenverkäufer) Deu. 24:7; אָכַל נֶפֶשׁ Eze. 22:25; also—(*a*) in laws, Lev. 4:2; נֶפֶשׁ כִּי תֶחֱטָא "if any soul (i. e. if any one) sin," Lev. 5:1, 2, 4, 15, 17; compare the phrase נִכְרְתָה הַנֶּפֶשׁ הַהִיא מֵעַמֶּיהָ under the word כָּרַת Niph. No. 2.—(*b*) in a census of the people, as שִׁבְעִים נֶפֶשׁ seventy souls, seventy persons, Ex. 1:5; 16:16; Gen. 46:18, 27; Deu. 10:22 (Gr. similarly ψυχαί, Eurip. 1 Peter 3:20); more fully נֶפֶשׁ אָדָם Num. 31:46; compare Gen. 14:21.—(*c*) used of slaves, Gen 12:5; הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְחָרָן "the slaves which they had obtained in Haran," Eze. 27:13; compare ψυχαὶ ἀνθρώπων, Apoc. 18:13; 1 Macc. 10:33.—(*d*) נֶפֶשׁ מֵת (where מֵת is the genit., compare above the phrase נֶפֶשׁ חַיָּה) *any dead person, a corpse*, Nu. 6:6; עַל־נֶפֶשׁ מֵת לֹא יָבֹא "he shall not come near a dead body," Lev. 21:11; and even without מֵת id., in the phrases טָמֵא לָנֶפֶשׁ Num. 5:2; 9:6, 7, 10; and טְמֵא נֶפֶשׁ Lev. 22:4; Hag. 2:13; he who pollutes himself by touching a dead body; compare Num. 19:13.

(5) With suff. נַפְשִׁי, נַפְשְׁךָ etc.; it is sometimes *I myself, thou thyself* (compare Arab. نَفْس and Germ. selb, selber, Swed. *sjel* of the same stock as *Seele*, soul, see Adel. iv. p. 47). Hos. 9:4, לַחְמָם לְנַפְשָׁם "their food (is consumed) by themselves." Isaiah 46:2; also reflex. נַפְשִׁי me myself, Job 9:21. It has also been remarked by interpreters that נַפְשִׁי, נַפְשְׁךָ are often put for the personal pronoun אֲנִי, אַתָּה, but all the instances which they cite are to be explained by what has here been observed, No. 2, 3. It is often thus used in sentences in which life is said to be in danger. Ps. 3:3, "many say of me (to my soul לְנַפְשִׁי), there is no help for him in God." Ps. 11:1, "why say ye to me (my soul לְנַפְשִׁי) flee as a bird to your mountain?" Isa. 3:9, אוֹי לְנַפְשָׁם "woe to them!" (pr. to their life, or soul). Psalm 7:3; 35:3, 7; 120:6; to this head also belongs Isaiah 51:23, "who say to thee (to thy soul לְנַפְשֵׁךְ), lie down, that we may go over;" and in similar instances. In other instances, it refers to the feelings of the soul or mind, e. g. Job 16:4, לוּ יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי which must not be rendered, "Oh that ye were in my place!" but "Oh that ye felt what I feel!" wäre euch nur zu Muthe wie mir; (compare Ex. 23:9). Once, however, נַפְשִׁי and רוּחִי come so near to the nature of a pronoun, that they are even construed with the first person of verbs, Isa. 26:9; compare עַבְדְּךָ followed by the 1 pers. Gen. 44:32.

נֶפֶת f. probab. i. q. נוֹף and נָפָה *a lofty place* (from the root נוּף), only found Josh. 17:11, שְׁלֹשֶׁת הַנָּפֶת. Targ. *three regions*.

נֹפֶת f. (root נוּף see Hiph. No. 2), *a dropping down, dripping*, hence נֹפֶת צוּפִים *dropping of honeycombs*, i. e. *honey dropping* from the combs, i. q. יַעַר (which see), Ps. 19:11. Hence without the gen. צוּפִים id. Cant. 4:11; Prov. 5:3; 24:13, נֹפֶת מָתוֹק עַל־חִכֶּךָ "honey droppings (which are) sweet to thy palate," (where the predicate מָתוֹק is not inflected; compare Gen. 49:15).

נַפְתּוּלִים plur. m. *contentions, battles*, once found Gen. 30:8; verbal from the root פָּתַל Niph. to wrestle, to strive, to fight.

נֶפְתּוֹחַ ("opening"), [*Nephtoah*], see מֵי נֶפְתּוֹחַ under the word מַי p. CCCCLXVIII, B.

נַפְתֻּחִים [*Naphtuhim*], pr. n. of an Egyptian nation, Gen. 10:13; 1 Ch. 1:11. Bochart (Phaleg. iv. 29) compares Gr. Νέφθυς, the wife of Typhon, and according to Plutarch (De Iside, p. 96, ed. Squire), *the extreme limit of the earth* washed by the sea (compare the Egyptian ⲛⲉϥⲑⲱϣ terminal); this opinion has been adopted by J. D. Michaëlis, who understands this region to be situated to the east of Pelusium near the Sirbonian lake; but all this is very uncertain. See Michaëlis, Spicileg. Geogr. tom. i. p. 269. Jablonskii Opuscc. ed. te Water, tom. i. p. 161.

נַפְתָּלִי ("my strife," see Gen. 30:8), pr. name, *Naphtali*, a son of Jacob by his concubine Bilhah; the ancestor of the tribe of that name, the bounds of whose territory are described Joshua 19:32—39. LXX. Νεφθαλείμ.

נֵץ m. (from the root נָצַץ)—(1) *a flower*, Gen. 40:10, i. q. נִצָּה and נִצָּן, see the root No. 2.

(2) *a hawk*, see the root No. 3, Lev. 11:16; Deu. 14:15; Job 39:26. LXX. ἱέραξ. Vulg. *accipiter*; compare Bochart, Hieroz. t. ii. p. 226.

נָצָא i. q. נָצַץ No. 3, TO FLY, TO FLY AWAY. Jer. 48:9, נָצֹא תֵּצֵא "he may go away by flying," where a paronomasia is to be observed in צִיץ, נָצֹא, and תֵּצֵא. [In Thes. this root is referred to נָצָה.]

נָצַב TO SET, TO PUT, TO PLACE, i. q. יָצַב, which see. Arab. نصب id.

NIPHAL נִצַּב—(1) *to be put, set*; followed by אֶל

to be set over any thing, 1 Sa. 22:9; Ruth 2:5, 6. **Part.** נִצָּב an officer, director, 1 Ki. 4:5, 7; 5:30; 9:23.

(2) *to set oneself, to be ready*, Ex. 7:15; 17:9; followed by לְ for any one, Ex. 34:2, וְנִצַּבְתָּ לִי שָׁם "and present thyself there for me."

(3) *to stand*, spoken of persons, Gen. 37:7 [but it is in this passage a sheaf]; Psal. 45:10; Lam. 2:4; of waters, Ex. 15:8; especially *to stand firmly*, Psal. 39:6, הֶבֶל כָּל־אָדָם נִצָּב "every man (although) firmly standing (is) vanity." Zec. 11:16, "the shepherd ... הַנִּצָּבָה לֹא יְכַלְכֵּל (who) does not nourish that which is standing;" i.e. the cattle which are in good health, which are sound. So LXX. τὸ ὁλόκληρον. Vulg. *id quod stat.* But perhaps it may be more suitable to the context, "(who) does not take up (the cattle) which stands still in the way;" i.e. loiters from weariness, weakness, and disease; *the weak*, therefore, and *sick;* compare Arabic نصب to be wearied, to labour, (pr. I believe, to stand still, to stop, nicht fort können).

Hiphil הִצִּיב—(1) *to make to stand*, Ps. 78:13; hence *to put, to place*, Gen. 21:28, 29; Jer. 5:26; *to erect, to set*, as a column, Gen. 35:20; an altar, 33:20; a monument, 1 Sa. 15:12; comp. Jer. 31:21. 1 Sam. 13:21, לְהַצִּיב הַדָּרְבָן "to set up the goads," i.e. to sharpen them when the goad was blunted by the point being bent back

(2) *to fix, to establish*, e.g. bounds, Ps. 74:17; Deu. 32:8; Pro. 15:25.

Hophal הֻצַּב and הָצַּב—(1) *to be placed, set*, Gen. 28:12.

(2) *to be planted*, Jud. 9:6 [In Thes. this passage is referred to מֻצָּב;] (so the Arab. نصب; also Syr. and Chaldee).

(3) *to be fixed, settled.* So it is commonly taken in the difficult passage, Nah. 2:8, וְהֻצַּב גֻּלְּתָה הֹעֲלָתָה "it is fixed! she (Nineveh) shall be carried away captive." But I have no doubt that וְהֻצַּב should be joined to the preceding verse, and regarded as being from the root צָבַב; see that word.

Derived nouns מַצֵּבָה, מַצָּבָה, מִצָּבָה, מַצָּב, נְצִיב, נִצָּב, מֻצָּב, מַצֶּבֶת, and pr. n. צוֹבָה for נְצוֹבָה.

נִצָּב masc. (prop. part. Niph.) *haft, handle* of a dagger, Jud. 3:22; so called from being fixed in; compare the root, Josh. 6:26; 1 Ki. 16:34. (Arab. نصاب the handle of a sword, knife, etc.)

נִצְבָּא Chald. emphat. st. נִצְבְּתָא *strength, hardness* (of iron), Dan. 2:41. Theod. ἀπὸ τῆς ῥίζης τῆς σιδηρᾶς, i.e. of the nature and origin of iron (compare أصل root, origin). Vulg. *de plantario ferri*, both taken from the Syr. נְצַב to plant.

נָצַג see יָצַג.

I. **נָצָה** unused in Kal. [The occurrences of נָצָא are referred here in Thes., and this root is not divided into two]—(1) pr. to fly, i.q. נָצָא and נָצַץ No. 3 Hence נוֹצָה pinion of birds, and Arab. ناصية feather of birds; hence locks of hair hanging over the forehead, and, as it were, flying. From this noun is formed—

(2) Arab. نصا and نصّا to seize any one by the locks, and Conj. III, to seize one another by the hair. Hence in Hebr. *to quarrel, to strive*, comp. Syr. and Chaldee ܢܨܐ, נְצָא i.q. Hebr. רִיב, and Arab. نطا Conj. VI, id.

Hiphil, הִצָּה *to contend, to strive.* Num. 26:9, בְּהַצֹּתָם עַל־יְיָ "when they strove with Jehovah;" hence *to wage war.* Psalm 60:2, בְּהַצּוֹתוֹ אֶת־אֲרַם נַהֲרַיִם "when he waged war with Mesopotamia."

Niphal נִצָּה *to strive* one with another. Deu. 25:11, כִּי יִנָּצוּ אֲנָשִׁים יַחְדָּו "if men strive together;" Ex. 2:13; 21:22; Lev. 24:10; 2 Sa. 14:6.

Derivatives, מַצָּה, נוֹצָה, מַצּוּת.

II. **נָצָה** prop. i.q. Arab. نضا to strip off a garment from any one, to draw out a sword from the sheath (kindred to יָצָא). Hence *to make* a land *empty*, to despoil, to strip it of inhabitants (compare בָּקַק No. 1, *a*, נָקָה Niph.), and intrans. to be desolated. Jer. 4:7, עָרַיִךְ תִּצֶּינָה "thy cities shall be laid waste." LXX. αἱ πόλεις σου καθαιρεθήσονται.

Niphal, id. Isaiah 37:26, גַּלִּים נִצִּים "desolate heaps;" 2 Ki. 19:25.

This signification may be connected with the former (No. I) [as is done in Thes.], by deriving it from the idea of making war, *to be laid waste, desolated in war;* compare حرب to wage war, whence حريب and محروب stripped and spoiled in war.

נִצָּה f. (from the root נָצַץ No. 2) *a flower*, Job 15:33; Isa. 18:5.

נֹצָה—(I) i.q. נוֹצָא (part. Niph. from יָצָא) something cast out, *excrement* in the crop of a bird, Lev. 1:16. Compare צֵאָה and צוֹאָה.

(II) i.q. נוֹצָה (which see) *a feather, pinion*, from נָצָה No. I, 1.

[נְצוּרָה] f. *guard, watch,* Isa. 1:8. Root נָצַר I. עִיר נְצוּרָה *watch-tower.* See Thes. p. 908].

I. נָצַח not used in Kal, prop. i. q. Syr. ܢܨܚ TO SHINE, TO BE BRIGHT (kindred root נָצַץ); metaph. to be famous, also to conquer; ܢܨܚܐ *a sonorous* (pr. clear) voice. Æth. ንጽሕ: to be pure, chaste; ንጹሕ: pure, chaste; Arabic نصح to be sincere, faithful.

Piel נִצַּח (prop. to be eminent, conspicuous)—(1) *to be over, to superintend,* as the service of the temple, workmen; followed by עַל and לְ 1 Ch. 23:4; Ezr. 3:8, 9. Part. מְנַצֵּחַ prefect, overseer, 2 Chr. 2:1, 17; 34:13.

(2) specially, *to lead in music.* 1 Chr. 15:21, "and Mattathiah ... played on harps in the octave (i. e. a low tone, the bass, *nel basso*), לְנַצֵּחַ, so as to lead the song;" i. e. to direct, regulate the singing (Opp. are verse 19 לְהַשְׁמִיעַ Luth. helle zu singen, and verse 20, עַל־עֲלָמוֹת "with the virgin voice," *nel soprano*). Hence לַמְנַצֵּחַ which occurs in the titles of 53 Psalms, and in Hab. 3:19. Many, following Kimchi, Rashi, Aben Ezra, render this, *to the precentor,* i. e. this song is to be sung or played under his direction; and this is also the sense of the Targum לְשַׁבָּחָה *ad canendum.* This opinion is preferable to others which have been advanced. It is sometimes put absolutely, only with the addition of the name of the author of the Psalm, as לַמְנַצֵּחַ לְדָוִד Ps. 11; 13; 14; 18—21; 31; 36; 40; 41; 42; 44; 47; 49; 51; 52; 64—66; 68; 70; 85; 109; 139; 140: sometimes the name of an instrument is added (בִּנְגִינוֹת Ps. 4; 6; 54; 55; 67; 76: עַל הַגִּתִּית 8; 81; 84: עַל שֹׁשַׁנִּים Ps. 45; 69; 80: עַל נְחִילוֹת Psa. 5: עַל מָחֲלַת Psa. 53); or the beginning of a song, to the tune of which, the Psalm is to be sung (see Psa. 22; 56—59; 75); or else a word denoting a higher or lower key, עַל עֲלָמוֹת Psa. 46: עַל הַשְּׁמִינִית Psa. 12. (Twice there follows עַל יְדוּתוּן Ps. 62:1; 77:1; once לִידוּתוּן 39:1, where it is, "to the chief musician of the Jeduthunites," unless יְדוּתוּן in this phrase is also to be taken as a musical instrument, or tune.) It is not to be overlooked that this description is almost entirely wanting to the Psalms composed in a later age after the destruction of the temple, and worship. [It would be difficult to mark more than *a very few* Psalms which belong to such a period.] The opinion is wholly to be rejected, of those who would take מְנַצֵּחַ not as the part. but as the infinitive in the Syriac form (compare Chald. Dan. 5:12); this is prevented by the article included in the form לַמְנַצֵּחַ (for לְהַמְנַצֵּחַ)

Niphal, *to be perfect, complete* ["*to be perpetual.*"] Jerem. 8:5, מְשֻׁבָה נִצַּחַת "**complete** [perpetual] backsliding;" see נֵצַח No. 5.

II. נָצַח an unused root, Arab نضح and نضخ *to scatter, to sprinkle.* Æth. ነዘሐ: id. Whence נֵצַח No. II.

נְצַח Chald. Ithpa. *to conquer, to excel* followed by עַל Dan. 6:4. (Syriac id.).

I. נֵצַח & נֶצַח with suff. נִצְחִי.

(1) *splendour, glory.* 1 Chron. 29:11; 1 Sam. 15:29, נֵצַח יִשְׂרָאֵל "the glory of Israel" (i. e. God).

(2) *sincerity, truth.* Hab. 1:4, לֹא יֵצֵא לָנֶצַח מִשְׁפָּט "judgment goeth not forth according to truth:" perhaps, Pro. 21:28.

(3) *faith, confidence.* Lam. 3:18, אָבַד נִצְחִי "my confidence is perished."

(4) *perpetuity* (as we can confide in those things which endure, which are perpetual, compare נֶאֱמָן No. 3, 4), *eternity, for ever.* עַד נֶצַח Ps. 49:20; Job 34:36; נֶצַח, לָנֶצַח adv. perpetually. Isa. 34:10, לְנֵצַח נְצָחִים id.

(5) *perfection, completeness,* acc. נֶצַח and לָנֶצַח adv. *altogether, quite* (comp. Germ. lauter). Psa. 13:2, עַד אָנָה יְהוָה תִּשְׁכָּחֵנִי נֶצַח "how long, O Lord, wilt thou altogether forget me?" Ps. 79:5; Job 23:7. In genit., Psalm 74:3, מַשֻּׁאוֹת נֶצַח "complete desolations," i. e. places altogether, absolutely desolated. [In Thes. this signification is almost rejected, and these passages are taken as in the signification of No. 4.]

II. נֵצַח m. *juice, liquor,* as *scattered* from grapes when trodden in the press, Isa. 63:3, 6; from the root נָצַח No. II.

נְצִיב m. (from the root נָצַב).

(1) *placed, set;* hence *one set over,* a *prefect, leader,* i. q. נִצָּב 1 Ki. 4:19.

(2) *something placed,* or *set;* hence—(*a*) *a statue,* i.q. מַצֵּבָה; Arab. نَصْبٌ, نُصُبٌ a statue, an idol. Gen. 19:26, נְצִיב מֶלַח "a statue of salt," i. e. fossil salt, of which fragments, in various forms, are found in the neighbourhood of the Dead Sea (see Legh in Macmichaël's Journey, p. 205). [But in this passage something peculiar is meant.]—(*b*) *a military station,* i. q. מַצָּב, מַצָּב 1 Samuel 10:5; 13:3, 4; *a garrison,* 2 Sam. 8:6, 14.

(3) [*Nezib*], pr. n. of a town in the tribe of Judah, Josh. 15:43 [now prob. **Beit Nŭsib** بيت نصيب Rob. ii. 344].

נְצִיחַ ("pure," "sincere"), [*Neziah*], pr. n. m. Ezr. 2:54; Neh. 7:56.

נָצִיר Isaiah 49:6, כתיב, *preserved, delivered;* from the root נָצַר; קרי נְצוּר part. pass.

נָצַל not used in Kal, pr. TO DRAW OUT, TO PULL OUT; نصل and نضل, Æthiop. ነጸለ: to take away. Kindred are נָשַׁל, שָׁלַל.

Piel—(1) *to take away, to strip off* something, from some one, 2 Chr. 20:25.

(2) followed by an acc. of pers. *to despoil* any one, Ex. 3:22; 12:36.

(3) *to snatch out of danger, to preserve,* Eze. 14:14; see Hiph.

Hiphil הִצִּיל—(1) *to pull away;* followed by בֵּין to pull apart. 2 Sam. 14:6, "the boys strove together in the field וְאֵין מַצִּיל בֵּינֵיהֶם and there was not one to pull them apart;" niemand riß sie aus einander.

(2) i. q. Piel No. 1; *to take away, to deprive of,* Gen. 31:9; followed by מִן verse 16; Psa. 119:43 2 Sam. 20:6, וְהִצִּיל עֵינֵנוּ "and (lest) he take away our eye," i. e. withdraw himself from our eyes.

(3) *to snatch, to deliver* any one from danger; with an acc. of pers. (once with a dat. Jon. 4:6); followed by מִן Ps. 18:49; 34:5, 18; Mic. 5:5; מִיַּד out of the hand, the power of any one, Gen. 32:12; 37:21, 22; Exod. 3:8; 18:10; מִכַּף id. Isa. 38:6; הִצִּיל נַפְשׁוֹ to save one's own life, Eze. 3:19, 21; אֵין מַצִּיל there is no deliverer, none aiding, Ps. 7:3; 50:22; Isa. 5:29.

Hophal הֻצַּל *to be snatched* or *plucked out,* Am. 4:11; Zec. 3:2.

Niphal—(1) pass. of Hiphil No. 3, *to be plucked out, to be delivered,* Isa. 20:6; Jer. 7:10; Am. 3:12.

(2) *to save oneself, to escape,* Pro. 6:3, 5. Followed by אֶל *to escape* to any one, Deu. 23:16.

Hithpael, *to strip oneself of* any thing, with an acc. Ex. 33:6; comp. Heb. Gram. § 53. 3, letter d.

Derivative הַצָּלָה.

נְצַל Chald. Aphel הַצֵּל i. q. Heb. הִצִּיל No. 3, Dan. 3:29; 6:15, 28.

נִצָּן m. *a flower,* Cant. 2:12; from the root נָצַץ No. 2.

נָצַע a false root; for the words which have been referred to it, see under the root יָצַע.

נָצַץ i. q. נוּץ—(1) TO SHINE, TO GLITTER, only found Eze. 1:7; whence נִיצוֹץ a spark.

(2) *to flower, to flourish* (as in Ch.); whence נֵץ, נִצָּה, נִצָּן *a flower.* (Verbs which signify shining are transferred to the meaning of verdure and bloom, as has been shewn by many examples in Simonis Arcanum Formarum, page 352; comp. זִו, זָהָה.) The idea of blossoming is farther transferred to the *feathers* and *pinions* of birds, as growing out (comp. פָּרַח); whence—

(3) *to fly* (compare פָּרַח to sprout, Syr. to fly); whence נֵץ hawk; comp. the kindred נָצָא, נָצָה to fly.

נָצַק see יָצַק.

I. **נָצַר** fut. יִצֹּר, more rarely יִנְצֹר—(1) i. q. נָטַר TO WATCH, TO KEEP (Arab. نطر to keep, e.g. a vineyard; comp. cogn. نظر to look at, to watch over, like the Lat. *tueri* and *intueri*, and نصر to defend, to free); e. g. used of a vineyard, Job 27:18. מִגְדַּל נֹצְרִים a watch-tower, 2 Ki. 17:9. Followed by עַל Ps. 141:3, נִצְּרָה עַל דַּל שְׂפָתָי as if "keep watch over the door of my lips," i. e. my mouth, lest rash words go forth; (נִצְּרָה with Dag. euphon., for נִצְרָה). Specially—(1) i. q. *to defend, to preserve* from dangers (as God guarding men), Deut. 32:10; Ps. 31:24; Prov. 22:12; followed by מִן Ps. 32:7, מִצַּר תִּצְּרֵנִי "thou wilt preserve me from distress." Psalm 12:8; 64:2; 140:2; Isa. 49:6 כתיב, נְצוּרֵי יִשְׂרָאֵל "the preserved (from the exile [destruction, rather]) of Israel."

(2) *to keep, to observe* a covenant, Deut 33:9; Ps. 25:10; the precepts of God, Ps. 105:45; on the other hand, used of God keeping mercy, Exod. 34:7, נֹצֵר חֶסֶד לָאֲלָפִים "keeping mercy for thousands."

(3) to keep, i. q. *to hide.* Isaiah 48:6, נְצֻרוֹת וְלֹא יְדַעְתָּם "hidden things of which thou knewest not." Isa. 65:4, בַּנְּצוּרִים יָלִינוּ "they lodge in hidden places" (to be understood of *adyta*, recesses of the shrines of gods; or perhaps, sepulchral caves; so LXX. parall. sepulchres). Prov. 7:10, "a woman נְצֻרַת־לֵב hidden (subtle) of heart."

(4) in a bad sense; God is said *to observe* any one, as marking his guilt or faults. Job 7:20, נֹצֵר הָאָדָם "O thou observer of men!"

(5) *to watch a city,* i. e. to besiege it [so שָׁמַר in the following passage], 2 Sam. 11:16, בִּשְׁמוֹר יוֹאָב אֶל־הָעִיר "when Joab besieged the city." Part. pl. נֹצְרִים besiegers, Jer. 4:16; Isa. 1:8, "as a lodge in a garden of cucumbers, כְּעִיר נְצוּרָה so is a besieged city" (כְּ, כְּ *ut—ita*, compare כְּ A, 1), Jerusalem is intended. (Arnold, in the same sense, proposes that we should write כָּעִיר נְצוּרָה, that the substantive may be rendered definite by the article; compare הַדּוֹר זוּ Ps. 12:8, and הָעֲגָלָה חֲדָשָׁה 2 Sa. 6:3; and so we should render die belagerte Stadt, *the besieged city,* but apparently in the poetic style the article may be omitted

in such cases. [This word is in Thes. made a distinct noun, see נְצוּרָה.]

II. נָצַר an unused root. Arab. نضر *to shine, to be very verdant;* whence נֵצֶר.

The significations of *watching* and *being verdant*, which are also joined in the root חָצַר, I have placed separately, although they may perhaps have a common origin, namely, from the idea of *shining* (نضر), which is applied to the notion of *beholding* (نظر, compare שָׁזַף, Gr. φάος δέδορκε, Germ. Blick, used of brightness and beholding); whence arises the signification of *observing* and *guarding*.

נֵצֶר m.—(1) *a sprout, a shoot,* so called from being verdant, see the root No. II., Isa. 60:21. Metaph. used of offspring, Isa. 11:1; Dan. 11:7.

(2) *a branch,* Isa. 14:19.

נָצַת see יָצַת.

נְקֵא Ch. *pure,* Dan. 7:9, from the root נְקָא i. q. Hebr. נָקָה, which see.

נָקַב fut. יִקֹּב and יִנְקֹב prop. TO HOLLOW OUT, TO EXCAVATE (like the cogn. קָבַב, יָקַב, also קָנוּ or קָפַף, כָּוַר, which see for more instances). Hence—

(1) *to bore* (a hole), 2 Ki. 12:10, followed by an acc. *to perforate* (Arab., Æth., Syr., Chald., id.), Job 40:24, 26; 2 Ki. 18:21; Hag. 1:6, צְרוֹר נָקוּב "a bag with holes in it." Also *to thrust through* (with a spear), Hab. 3:14, נָקַבְתָּ רֹאשׁ פְּרָזָו "thou didst thrust through the heads of their leaders." See the derived nouns.

(2) *to separate, to distinguish;* and hence *to declare distinctly, to specify, to call by name* (compare פָּרַשׁ No. 1, 2), Gen. 30:28, נָקְבָה שְׂכָרְךָ עָלַי "specify to me thy wages;" Isa. 62:2. Part. pass. נְקֻבִים *the named,* i. e. the chiefs, nobles of the people, as if it were אַנְשֵׁי שֵׁמוֹת Am. 6:1, opp. to the common people, בְּלִי שֵׁם Job 30:8 (compare 1 Ch. 12:31). Arab. نقيب a leader, commander, prince.

(3) *to curse* (prop. *to pierce,* like سبّ to cut, to bore; metaph. to curse), e. g. the name of God, Lev. 24:11, 16, נֹקֵב שֵׁם יְיָ מוֹת יוּמָת "he that curseth the name of Jehovah shall surely die" (from this place has arisen the superstitious idea of the Jews that it is forbidden *to pronounce* (No. 2) the name of Jehovah, see יְהֹוָה); Nu. 23:8, 25; Job 3:8; 5:3; Pro. 11:26.

NIPHAL, pass. of No. 2, *to be called by name* (compare Arab. لقب to name, *n* and *l* being interchanged), Num. 1:17, "these men אֲשֶׁר נִקְּבוּ בְּשֵׁמוֹת who were called by their names;" 1 Ch. 12:31; 16:41; 2 Ch. 28:15; 31:19.

From the primary signification of *hollowing out* is נֶקֶב socket for a gem, מַקֶּבֶת a stone quarry; from the idea of *boring through* are נְקֵבָה, נִקְבָה, from that of *striking through* is מַקָּבָה a hammer.

נֶקֶב m.—(1) *a socket for setting a gem, pala gemmarum* (as rightly rendered by Jerome), so called from its *hollowness,* Ezek. 28:13. Compare תֹּף. Others understand it to be *a pipe,* from the root נָקַב *to bore through,* like חָלִיל from the root חָלַל, but this is not suitable to the context.

(2) *a cavern,* whence with the art. הַנֶּקֶב [*Nekeb*], pr. n. of a town in the tribe of Naphtali, Joshua 19:33.

נְקֵבָה f. *a woman, a female* (a genitalium figura dicta); of persons, Gen. 1:27; 5:2; and of beasts Genesis 6:19; Levit. 3:1, 6; 4:28, 32; 5:6; 12 5 Opp. to זָכָר a male. [Syr. Ch. id.]

נָקַד an unused root—(1) *to prick, to mark with points,* Ch. id.; whence נַקָּד one who adds the points to a manuscript, Arab. نقد to pierce, as a serpent, but نقط to mark with points.

(2) *to select, to separate* things which are of a better quality than the rest (which is done by marking with points); Arab. نقد. Hence نقد (not نقد, نقد, نقد see Kamûs, p. 424), a kind of sheep and goats deformed and short-legged, but highly prized for their hair and wool; نقّاد a shepherd of such sheep. See below נֹקֵד.

Hence (besides the pr. n. נְקוֹדָא, מַקֵּדָה)—

נָקֹד m. pl. נְקֻדִּים *marked with points,* or little spots, used of sheep and goats, Gen. 30:32. seqq.; 31:8, seq.

נֹקֵד pr. i. q. Arab. نقّاد a shepherd of a kind of sheep which have excellent wool, called نقد; and hence in a wider sense, *a herdsman,* Am. 1:1; *a cattle-owner, owner of flocks,* 2 Ki. 3:4 (spoken of the king of Moab; like כֹּרֵם from כֶּרֶם, בֹּקֵר from בָּקָר). See Bochart, Hieroz. t. i. p. 441.

נְקֻדָּה f. *a point,* or *stud,* used of ornaments so formed, made of silver, Cant. 1:11.

נִקֻּדִים m.—(1) *crumbs* of bread, Josh. 9:5, 12. (2) *a kind of cakes*, 1 Ki. 14:3. LXX. κολλυρίς. Vulg. *crustula*.

נָקָה TO BE PURE, Arab. id. نقى id.; Syriac to sprinkle water of purifying (prop. *to purge*), to offer a libation, to sacrifice, whence מְנַקִּית a sacrificial cup. In Kal only found, Jer. 49:12; where נַקֵּה inf. pleon. is joined to the conjugation Niphal.

NIPHAL נִקָּה—(1) *to be pure*, metaph. *innocent*, followed by מִן to be void of any fault. Psa. 19:14; Nu. 5:31; followed by מִן of person, Jud. 15:3, נִקֵּיתִי מִפְּלִשְׁתִּים "I am free from blame towards the Philistines," i. e. if I attack the Philistines it is not my fault, but their own.

(2) *to be free from punishment, to be quit*, Ex. 21:19; Nu. 5:19; Pro. 6:29, לֹא יִנָּקֶה כָּל־הַנֹּגֵעַ בָּהּ "whoever toucheth her shall not be unpunished;" 11:21.

(3) *to be clear, free*, from an oath, or obligation, Gen. 24:8, 41.

(4) *to be vacant, empty* (spoken of a city), i. e. laid waste (like the Arab. Conj. X); Isa. 3:26. Also used of men who are destroyed, extirpated, Zech. 5:3.

PIEL נִקָּה—(1) *to declare innocent, to absolve*, Job 9:28; followed by מִן Ps. 19:13; Job 10:14.

(2) *to leave unpunished, to pardon*, with an acc. of pers., Ex. 20:7; 1 Ki. 2:9; Jer. 30:11; 46:28; with an acc. of the crime. Joel 4:21, וְנִקֵּתִי (better [but this is a conjecture] וְנִקַּמְתִּי LXX. ἐκζητήσω) דָּמָם לֹא נִקֵּיתִי "I will avenge their blood, and will not leave it unavenged." [But see Eng. Ver.] Absol. Ex. 34:7, "forgiving iniquity, and transgression, and sin, וְנַקֵּה לֹא יְנַקֶּה but will not always pardon;" Nu. 14:18; Nah. 1:3.

Derivatives, נָקִי, נָקִיא, נִקָּיוֹן, מְנַקִּית.

נְקוֹדָא ("distinguished," compare the root No. 2) [*Nekodah*], pr. n. m. Ezra 2:48, 60; Neh. 7:50, 62.

נָקַח see לָקַח.

נָקֹט i. q. קוּט and קוּץ TO LOATHE any thing followed by בְּ. It occurs once in pret., Job 10:1. The future and the rest of the forms are taken from the root קוּט.

נָקִי plur. נְקִיִּים adj.—(1) *pure*, metaph. *innocent, free from blame*, followed by מִן 2 Sa. 3:28. נְקִי כַפַּיִם of pure hands, i. q. innocent, Ps. 24:4; Exod. 23:7; Job 4:7; 9:23. דָּם נָקִי and דַּם נָקִי innocent blood, see דָּם.

(2) *clear, quit, free*, from incurring blame from an obligation; followed by מִן Gen. 24:41; Nu. 32:22; from military service, Deu. 24:5; 1 Ki. 15:22.

נָקִיא i. q. the preceding (with the addition of א), Joel 4:19, and Jon. 1:14 כתיב.

נִקָּיוֹן (from the root נָקָה) constr. נִקְיוֹן m. *purity, cleanness*, as of the teeth, i. e. hunger, Amos 4:6; of the hands, i. e. innocence, Gen. 20:5; and without the gen. כַּפַּיִם id.; Ps 26:6; 73:13.

נָקִיק or **נְקִיק** always constr. Jerem. 13:4, נְקִיק הַסֶּלַע *fissure, cleft of a rock*, plur. נְקִיקֵי הַסְּלָעִים Isa. 7:19; Jer. 16:16; from the root נָקַק which see.

נָקַם inf. נְקוֹם, fut. יִקּוֹם TO REVENGE, TO TAKE VENGEANCE (Arab. نقم to be angry, to rebuke, to punish; Conj. VIII. to inflict a penalty, to take vengeance. The primary idea is that of breathing forcibly: compare the kindred נָחַם). It stands—(*a*) absol. Levit. 19:18.—(*b*) with an acc. of that which, or the person whom one avenges, Deut. 32:43; also followed by עַל Ps. 99:8. In the same sense, Levit. 26:25, חֶרֶב נֹקֶמֶת נְקַם בְּרִית "a sword which avenges the covenant." Jer. 51:36 [Piel], "I will avenge thy vengeance," i. e. thee.—(*c*) followed by מִן of him from whom vengeance of any thing is sought to be taken, 1 Sam. 24:13; followed by מֵאֵת Num. 31:2; מִיַּד 2 Ki. 9:7 [Piel]; לְ Nah. 1:2; Eze. 25:12; acc. Josh. 10:13. The two constructions, let. *a, b*, are found together in the following instances: 1 Sam. loc. cit., וּנְקָמַנִי יְהוָה מִמֶּךָּ "Jehovah has avenged me of thee." Numb. 31:2, נְקֹם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים.

NIPHAL, *to avenge oneself*. Eze. 25:15, וַיִּנָּקְמוּ נָקָם: followed by בְּ of the person on whom vengeance is sought to be taken, Jud. 15:7; 1 Sam. 18:25; followed by מִן both of what vengeance is taken for, and also of the person from whom it is sought. מִן Isa. 1:24; Jer. 15:15; Jud. 16:28.

PIEL, i. q. Kal, 2 Ki. 9:7, וְנִקַּמְתִּי דְּמֵי עֲבָדַי הַנְּבִיאִים מִיַּד אִיזָבֶל..."I will avenge the blood of my servants, the prophets...from Jezebel," Jer. 51:36; followed by בְּ Eze. 25:12 (at the end).

HOPHAL, fut. יֻקַּם *to be avenged*. Gen. 4:15, 24, "whosoever slayeth Cain he shall be avenged seven-fold," Exod. 21:21.

HITHPAEL,—(1) *to avenge oneself*, as Niph., Jer. 5:9, 29; 9:8.

(2) part. מִתְנַקֵּם *desirous of vengeance*, Psalm 8:3; 44:17. Hence—

נָקָם m. and **נְקָמָה**, with suff. נִקְמָתִי, plur. נְקָמוֹת f

—(1) *vengeance, revenge,* Deut. 32:35. Followed by a נִקְמַת יְיָ the vengeance which Jehovah takes, Jer. 50:15; elsewhere objectively, as נִקְמַת דָּם vengeance for slaughter, Psa. 79:10; Jer. 50:28, נִקְמַת הֵיכָלוֹ "vengeance for his temple;" compare Jer. 51:36. To take vengeance on any one is הֵשִׁיב נָקָם לְ Deut. 32:41, 43; לָקַח נ׳ Isa. 47:3; followed by מִן Jer. 20:10; עָשָׂה נְקָמוֹת בְּ Psa. 149:7; Eze. 25:17; followed by אֵת Mic. 5:14; נָתַן נִקְמָתוֹ בְּ Eze. 25:14; Num. 31:3. On the other hand נָתַן נְקָמֹת לְ Psalm 18:48; and עָשָׂה נְקָמוֹת לְפִי מִן Jud. 11:36; to give or do vengeance for any one, so as to satisfy him.

(2) *the desire of vengeance,* Lam. 3:60. עָשָׂה בִנְקָמָה to act with the desire of vengeance, Eze. 25:15.

נָקַע i. q. יָקַע (whence the future is formed) TO BE TORN FROM; metaph. TO BE ALIENATED FROM, Eze. 23:18, 22, 28. Only occurring in pret. (Æthiop. ነቀዐ: to be cleft, broken).

נָקַף—(1) i. q. Chal. נְקַף and Arab. نقف TO CUT, TO STRIKE (kindred to the verb נָגַף; Æth. ለከፈ: to touch). See Piel.

(2) *to fasten together,* as by nails, *to join together;* Germ. zusammenschlagen (Syr. Aph. to join on to; Pe. to cleave, to cleave together); specially used of something with a clasp which, returning back to itself, forms a circle (compare نِقْفٌ, border, bracelet). Hence—

(3) *to go in a circle.* Isa. 29:1, חַגִּים יִנְקֹפוּ "let the feasts go their round," i. e. when the circle of the yearly feasts is ended, after the space of a year. [Qu. is this the import of the phrase?]

Piel נִקֵּף.—(1) *to cut down,* e. g. wood, Isa. 10:34.

(2) i. q. כָּרַת *to destroy,* Job 19:26, "after they shall have destroyed my skin, (i. e. after my skin shall be destroyed, compare Lehrg. p. 798), this," sc. shall be, shall come to pass; namely, what had been spoken of before, verse 25, the advent of God.

Hiphil—(1) i. q. Kal No. 3, *to go in a circle,* Job 1:5, כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתֶּה "after the days of their feasting had gone about," the circle of their mutual feastings being ended. The following is elliptical, Lev. 19:27, לֹא תַקִּפוּ פְּאַת רֹאשְׁכֶם "ye shall not go in circle (in shaving) the outer part of the head," i. e. the ends of your hair. Symm. οὐ περιξυρήσετε κύκλῳ τὴν πρόσοψιν τῆς κεφαλῆς ὑμῶν. This appears to refer to the Arabs, who used to cut off the hair all round the head, but left that in the middle untouched (Herod. iii. 8; iv. 175). Inf. absol. הַקֵּיף Jos. 6:3, and הַקֵּף verse 11, in going round: adv. *round about.*

(2) *to surround,* followed by an acc. 1 Ki. 7:24; Ps. 22:17; עַל 2 Ki. 6:14; Ps. 17:9; 88:18; followed by an acc. of thing and עַל of pers. Job 19:6, מְצוּדוֹ עָלַי הִקִּיף a pregnant construction, "he has cast me into his net, and has surrounded me with it." Metaph. Lam. 3:5.—Hence—

נֹקֶף m. *a shaking off of olives,* Isa. 17:6; 24:13 (Ch. נִיקוּף id.), and—

נִקְפָּה f. *a rope,* bound round a female slave or captive for a girdle. LXX. σχοινίον. Vulg. *funiculus.* Luther, loses d. i. schlechtes Band, Isa. 3:24.

נָקַק an unused root (as to a trace of it in the Samaritan language, see Anecdott. Or. p. 88), i. q. נָקַב and נָקַר; whence נָקִיק a fissure of a rock.

נָקַר fut. יִקֹּר TO BORE, TO PIERCE, especially used of boring out any one's eye, 1 Sam. 11:2; Prov. 30:17, "the ravens of the valley shall pick it (the eye) out;" Num. 16:14; Jud. 16:21 [Both Piel].—(Arab. id.; Æth. ነቈረ: to be blind of one eye, ነቀለ: to pull out.)

Piel id. Job 30:17, לַיְלָה עֲצָמַי נִקַּר "the night pierces my bones," i. e. by night my bones are, as it were, pierced with pain; compare Job 3:3.

Pual, *to be dug out,* Isaiah 51:1, "the quarry (whence) נֻקַּרְתֶּם ye were digged;" metaph. used of the ancestors of a nation. Hence—

נְקָרָה or **נִקְרָה** always constr. נִקְרַת הַצּוּר Ex. 33:22, *fissure, cleft of a rock.* Plur. נְקִרוֹת הַצֻּרִים Isa. 2:21.

נָקַשׁ i. q. יָקֹשׁ (*yakosh*) and קוּשׁ TO LAY SNARES, Ps. 9:17, בְּפֹעַל כַּפָּיו נוֹקֵשׁ רָשָׁע "with the work of his own hands the wicked lays snares," sc. for himself. [In Thes. intrans.; and the rendering given to this passage is, "the wicked is snared in the work of his own hands."]

Niphal, *to be snared, caught,* Deut. 12:30.

Piel i. q. Kal, absol. Ps. 38:13; followed by לְ *to lay snares* for any one, Ps. 109:11, יְנַקֵּשׁ נוֹשֶׁה לְכָל־אֲשֶׁר־לוֹ "let the extortioner lay a snare for all that he hath," i. e. take away all his goods.

Hithpael, *to lay a snare* for any one followed by בְּ 1 Sam. 28:9.

נְקַשׁ Ch. *to smite,* or *strike,* Dan. 5:6, "and his knees דָּא לְדָא נָקְשָׁן smote together." (Syr. id.; also

used of the teeth chattering from fear, Arab. نقس to strike, e. g. a bell.)

נֵר pl. נֵרוֹת (from the root נוּר to shine).

(1) *a lamp, a candle*, Zeph. 1:12; often used of the lamps of the holy candlestick (הַמְּנוֹרָה), Exod. 25:37; 35:14; 37:23; 39:37; once of the candlestick itself, 1 Sa. 3:3. It is figuratively applied in various ways—(*a*) to happiness (compare אוֹר letter *c*), however the idea of a light is still retained, e. g. Prov. 13:9, נֵר רְשָׁעִים יִדְעָךְ "the lamp of the wicked shall be put out," i. e. they grope in darkness; Prov. 20:20; 31:18; Psa. 18:29, "thou wilt light my lamp," i. e. cause my affairs to prosper; Job 29:3. —(*b*) to glory. So 2 Sam. 21:17, where David is called the *lamp of Israel*. (The same figure is used in Syriac and Arabic, e. g. see Barhebræus, Assemanni, ii. p. 266.)—The proper signification is retained Prov. 20:27, "the lamp of the Lord (lighted by him) is the soul of a man who explores the recesses of the breast."

(2) [*Ner*], pr. n. of the grandfather of Saul, 1 Sa. 14:50, 51; 26:5; 1 Ch. 8:33.

נִר Prov. 21:4 i. q. נֵר a lamp.

נָרַג—(1) i. q. רָגַן, which see, to roll oneself quickly.

(2) *to speak fast;* whence נִרְגָּן. [See Thes.]

נֵרְגַל 2 Ki. 17:30, [*Nergal*], pr. n. of an idol of the Cuthites. If a conjecture be made as to its etymology, I should suppose נֵרְגַל to come from the noun نرینج, مریخ, Anerges, or Mars (the planet), and ל as a diminutive addition (see p. CCCCXXI; comp. the excellent observations on the use of diminutives in divine names, in James Grimm's Deutsche Grammatik iii. p. 664, 65). [See also. Thes.] By the Babylonians the same appears to have been called מְרֹאדַךְ. Hence—

נֵרְגַל שַׁרְאֶצֶר ("prince of Mars," i. e. the prince whom Mars favours), [*Nergal-sharezer*], pr. n.—

(1) of a general of Nebuchadnezzar, Jer. 39:3.

(2) of an arch-magian of the same king, ib. verse 13. This is the same name as *Neriglissar*.

נִרְגָּן m. *a chatterer, garrulous person;* hence *a whisperer, calumniator*, Prov. 16:28; 18:8; 26:20, 22; from the root נָרַג.

נֵרְדְּ m. with suff. נִרְדִּי, plur. נְרָדִים, *nard*, Indian spikenard; Sanscr. *narda;* Cant. 1:12; 4:13, 14. See Celsii Hierobot. tom. ii. p 1, seqq.; Jones, On the Spikenard of the Ancients, in Asiatic Researches vol. v.

נֵרִיָּה [and נֵרִיָּהוּ] ("lamp of Jehovah"), [*Neriah*], pr. n. m. Jer. 32:12; 36:4; 51:59.

נָשָׂא fut. יִשָּׂא, inf. absol. נָשׂוֹא Jer. 10:5; Hosea 1:6; const. נְשֹׂא Isa. 1:14; שׂוֹא Ps. 89:10; with suff. שְׂאֵתִי Psal. 28:2; but far more frequently שְׂאֵת with pref. בִּשְׂאֵת Exod. 27:7, and לָשֵׂאת (very often), with suff. שְׂאֵתִי, שְׂאֵתוֹ; imp. נְשָׂא (once נְסָה Psa. 4:7), and שָׂא Gen. 27:3; Num. 3:40; part. pass. נָשׂוּא (once נְשׂוּי like quiescents לה Ps. 32:1.)

(1) TO TAKE UP, TO LIFT UP. (With this correspond Æth. ነሥአ: to take, to receive; see No. 3, and Arab. نشأ to be exalted, to grow, to increase, but other roots are used to express the idea of raising up, bearing, taking, as رفع, حمل.) Gen. 7:17, "the waters increased and bore up the ark." Gen. 29:1, "and Jacob lifted up his feet and went," etc. נָשָׂא נֵס to lift up, i. e. to set up a banner, Jer. 4:6; 50:2; 51:12, 27. Followed by עַל to place upon any one, Gen. 31:17; נָשָׂא עָלָיו חֵטְא to lay sin upon oneself (i. e. to contract it), Lev. 22:9; followed by בְּ 2 Ch. 6:22. Intrans. to lift up oneself, Psa. 89:10; Nah. 1:5.—Specially the following expressions should be remarked—(*a*) נָשָׂא יָד (and נָשָׂא כַּף) *to lift up the hand*, in swearing, Deut. 32:40 (compare הֵרִים יָד Gen. 14:22; Dan. 12:7; and Virg. Æn. xii. 195); hence *to swear*, followed by a dative of pers. and the gerund of a verb, Eze. 20:6, נָשָׂאתִי יָדִי לָהֶם לְהוֹצִיאָם. Eze. 47:14; Ex. 6:8; Nu. 14:30; Ps. 106:26; Neh. 9:15. In other places it is for the purpose of doing violence, 2 Sa. 20:21 (followed by בְּ), to punish, Ps. 10:12; to pray and adore, Psa. 28:2; 63:5; 134:2 (compare Lam. 3:41); as beckoning, Isa. 13:2; 49:22.

(*b*) נָשָׂא רֹאשׁוֹ *to lift up one's head*—(*α*) used of one who is cheerful and merry, Job 10:15; Zech. 2:4.—(*β*) of one who increases in wealth, becomes mighty (compare the Lat. *caput extollere in civitate*), Jud. 8:28; Psal. 83:3; but—(*γ*) נָשָׂא רֹאשׁ פ׳ מִבֵּית כֶּלֶא *to lift up the head of any one from prison*, i. q. to cause him to go up out of a prison (which used to be under ground), to bring out of it, 2 Ki. 25:27; and without the words מִבֵּ׳ כ׳ Gen. 40:13, 20. For another meaning of this phrase, see No. 2, letter *d*.

(*c*) נָשָׂא פָנָיו *to lift up one's own countenance*, used of a person of conscious rectitude, cheerful and full of confidence, Job 11:15. Ellipt. Gen. 4:7, "if thou hast done well שְׂאֵת (there will be) lifting up

(sc. of countenance);" i. e. thou mayest go with a cheerful countenance. Opp. to הִפִּיל פָּנָיו ver. 5, 6. Followed by אֶל *to look upon*, towards any thing, 2 Ki. 9:32; metaph. to place confidence in any person or thing, Job 22:26; 2 Sam. 2:22; also used of God as beholding men with kindness, Nu. 6:26.

(*d*) נָשָׂא עֵינַיִם *to lift up the eyes*, with the verbosity which in such cases is used in Hebrew (compare, to lift up the feet, Gen. 29:1; to lift up the voice, letter *e*, and under the verb לָקַח), often put before verbs of beholding, or seeing, as Gen. 13:10, "he lifted up his eyes and saw;" Gen. 13:14; 18:2; 31:10; 33:1, 5; 43:29; followed by אֶל and לְ *to lift up the eyes on*, to cast the eyes upon any person or thing; i. e. in love or desire, Gen. 39:7; Ps. 121:1; figuratively used of longing towards God, and confidence in him, Ps. 123:1; in an idol, Ezek. 28:12; 23:27; Deu. 4:19. Compare letter *g*.

(*e*) נָשָׂא קוֹל *to lift up the voice*, pleonast. (comp. letter *d*) before verbs of weeping, bewailing, Genesis 27:38; 29:11; Jud. 2:4; 1 Sam. 24:17; 30:4; of crying out, Jud. 9:7; of rejoicing, Isa. 24:14; also without the word קוֹל (Germ. anheben). Num. 14:1, וַתִּשָּׂא כָּל־הָעֵדָה...וַיִּבְכּוּ "the whole assembly lifted up (their voice)... and wept." Isa. 3:7, and even absol. in the sense of *crying out*, and *rejoicing*. Job 21:12, "they lift up the voice (i. e. they rejoice, they sing) to the sound of the timbrel and harp;" Isa. 42:11. Isa. 42:2, לֹא יִשָּׂא "he shall not lift up" the voice, i. e. he shall not cry with a loud voice, i. q. לֹא יִצְעַק. Compare מַשָּׂא No. 5. Hence—

(*f*) *to lift up, to take up* any thing *with the voice*, as a song, Nu. 23:7; Job 27:1; prayers, Isa. 37:4; reproaches, Ps. 15:3; the name of God, Ex. 20:7; a false report, Ex. 23:1.

(*g*) נָשָׂא נֶפֶשׁ אֶל *to lift up the soul to* anything, i. e. to wish for, to desire something (Arab. ellipt. حمل الى شى), Deu. 24:15; Hos. 4:8; Prov. 19:18; followed by לְ Ps. 24:4; especially אֶל יְהוָה i. e. anxiously to long for the aid of God, Ps. 25:1; 86:4; 143:8.

(*h*) לִבִּי נְשָׂאַנִי "my heart has lifted me up,"—(*α*) i. e. it incites me to something, i. e. I am ready and prepared to do something, Ex. 35:21, 26; 36:2. The same expression is used—(*β*) of pride. 2 Ki. 14:10, נְשָׂאֲךָ לִבֶּךָ "thy heart has lifted thee up," i. e. thou liftest up thyself, thou art proud.

(*i*) *to lift up* in a balance, i. e. to weigh, Job 6:2. Comp. Lat. *pendo* and Heb. סָלָא.

(2) *to bear, to carry* (very frequently found), as an infant in the arms, Isa. 46:4; garments, 1 Sa. 2:28; 14:3; fruit, as a tree, Eze. 17:8; Joel 2:22; Job 40:20; produce, as a field, Ps. 72:3, etc. Gen. 13:6, לֹא נָשָׂא אֹתָם הָאָרֶץ לָשֶׁבֶת יַחְדָּו "and the land did not bear (i. e. contain) them, that they might live together;" (but compare Job 21:3). Specially—(*a*) i. q. *to endure*, Isa. 1:14; Mic. 7:9; Prov. 30:21; Ps. 55:13. Hence *to suffer, to bear with*. Job 21:3, שָׂאוּנִי וְאָנֹכִי אֲדַבֵּר "bear with me, and I will speak." Followed by בְּ partitive, to bear a part of any thing. Job 7:13, יִשָּׂא בְשִׂיחִי מִשְׁכָּבִי "my couch will bear part of my grief" (mein Bette wird mir meinen Kummer ertragen helfen, wird mit daran tragen).

(*b*) נָשָׂא עֲוֹן פ׳ *to bear any one's sin*, i. e. to receive the punishment of sin upon oneself, Isaiah 53:12. בַּעֲוֹן פ׳ id., Eze. 18:19, 20. נָשָׂא עֲוֹנוֹ, חֶטְאוֹ, to bear the punishment of one's own sin, Levit. 5:1, 17; 17:16; 20:19; 24:15; Numb. 5:31; 9:13; 14:34; 30:16; and so נָשָׂא זְנוּתָיו to bear the penalty of one's whoredom, Nu. 14:33; Eze. 23:35. Absol. *to bear punishment*. Job 34:31, נָשָׂאתִי לֹא אֶחְבֹּל "I have borne (punishment), I will offend no more." For another use of the phrase, see letter *e*.

(*c*) *to bear* to any one, *to bring* (bringen), Ex. 10:13; 1 Ki. 10:11; 18:12; 2 Ki. 2:16; 4:19, and—(*d*) *to carry away* (wegnehmen), Dan. 1:16; Eze. 29:19; Mic 2:2; 2 Sa. 5:21; i. q. *to take* any one *away* from life *to destroy*, Job 32:22. נָשָׂא רֹאשׁ מֵעַל פ׳ to take away the head from any one, to deprive of his head, Genesis 40:19, where allusion is made to a similar phrase, as to which see above No. 1, *b*, *γ*.

(*e*) נָשָׂא עֲוֹן פ׳ to take away any one's sin, i. e.—(*α*) *to expiate*, make atonement for sin (as a priest), Lev. 10:17.—(*β*) *to pardon* sin, Ps. 32:5; 85:3; Job 7:21; Gen. 50:17. Followed by a dat. of pers., Gen. 18:24, 26; Nu. 14:19; Isa. 2:9; Hos. 1:6. Part. pass. נְשׂוּא עָוֹן whose sin is forgiven, Isa. 33:24; and נְשׂוּי פֶּשַׁע id., Ps. 32:1. From the sense of taking away comes—

(3) *to take, to receive, to take hold of*, Genesis 27:3; "take now thy weapons... and go." Genesis 45:19, "take your father, and come;" (comp. Gr. λαβών, and the observations on לָקַח). Specially—

(*a*) נָשָׂא אִשָּׁה to take, i. e. to marry, a wife, in the later writers for לָקַח אִשָּׁה 2 Ch. 11:21; 13:21; Ezr. 10:44; hence ellipt. Ezr. 9:2, "they took (wives) of their daughters for themselves and for their sons." Ezr. 9:12; Neh. 13:25; 2 Ch. 24:3.

(*b*) נָשָׂא פְּנֵי פ׳ *to accept the person of any one*, a phrase properly applicable to a king or judge, who receives those who come to salute him, and who bring gifts, and favours their cause (see especially Job 13:10). Opp. to הֵשִׁיב פָּנִים not to accept persons. Hence—(*α*) in a good sense, *to receive any* one's *prayer*, *to be favourable to it*, *to have respect*

to him as a petitioner, Genesis 19:21; 32:21; Job 42:8; Lam. 4:16; Mal. 1:8, 9; Proverbs 6:35, לֹא־יִשָּׂא פְּנֵי כָל־כֹּפֶר "he regardeth no ransom." Part. pass. נְשׂוּא פָנִים a man who is respected, who has much authority (pr. to whom no one denies a request or entreaty), 2 Ki. 5:1; Job 22:8; Isa. 3:3; 9:14.—(β) in a bad sense, *to be partial* (spoken of a judge), Levit. 19:15; Deut. 10:17; Ps. 82:2; Job 13:8, 10; 32:21; 34:19; Prov. 18:5. Mal. 2:9, נֹשְׂאִים פָּנִים בַּתּוֹרָה "partial in (enforcing) the law," compare הִכִּיר פָּנִים, and in N. T. πρόσωπον λαμβάνειν.

(c) נָשָׂא רֹאשׁ *to take the sum* (die Summe aufnehmen), the number of anything, *to number*, Exod. 30:12; Num. 1:2, 49; נָשָׂא מִסְפָּר id. Num. 3:40.

Niphal, נִשָּׂא—(1) *to lift up oneself, to be elevated*, Eze. 1:19—21; Ps. 94:2; Isa. 40:4; 52:13. Part. נִשָּׂא *lifted up, high*, Isa. 2:2, 12; 6:1; 30:25; 57:7.

(2) *to be carried*, Ex. 25:28; Isa. 49:22; *to be carried away*, 2 Ki. 20:17.

Piel, נִשֵּׂא and נִשָּׂא—(1) *to lift up, to exalt*, 2 Sam. 5:12; נִשֵּׂא נֶפֶשׁ לְ i. q. Kal No. 1, let. *g;* to desire anything greatly, Jer. 22:27; 44:14.

(2) *to help, to aid*, Esth. 9:3; Ps. 28:9; especially by gifts, 1 Ki. 9:11; Ezr. 1:4; 8:36. Hence—

(3) *to offer gifts;* followed by לְ 2 Sam. 19:43.

(4) *to take away*, Am. 4:2.

Hiphil, הִשִּׂיא—(1) causat. of Kal No. 2, *b*, *to cause* some one *to bear* guilt, i. e. to bear the punishment of his sin, Lev. 22:16.

(2) followed by אֶל *to put upon, to apply* something to any thing, e. g. a rope, 2 Sam. 17:13.

Hithpael, הִתְנַשֵּׂא and הִנַּשֵּׂא—(1) *to be lifted up, to be exalted;* followed by לְ over anything, 1 Ch. 29:11.

(2) *to lift up oneself*, i. e.—(*a*) to stand up in strength, Num. 16:3; 23:24; 24:7; 1 Ki. 1:5;—(*b*) *to be proud*, Eze. 17:14; Prov. 30:32; followed by עַל to exalt oneself above, Num. 16:3; Ezek. 29:15.

Derivatives מַשְׂאֵת, מַשָּׂאָה, מַשָּׂא, נְשׂוּאָה, נְשִׂיא, נִשֵּׂאת, שְׂאֵת, שִׂיא.

נְשָׂא Ch.—(1) *to carry away* (used of the wind), Dan. 2:35.

(2) *to take*, Ezr. 5:15.

Ithpael, *to lift up oneself, to rise up* against any one, followed by עַל Ezr. 4:19.

נִשֵּׂאת pr. part. Niphal f. *a gift* (compare נִשָּׂא Piel No. 3), 2 Sam. 19:43.

נָשַׂג not used in Kal, prob. i. q. נָסַג, סוּג, שׂוּג *to recede*. Hence—

Hiphil הִשִּׂיג—(1) prop. to cause to recede from a place; hence TO REMOVE landmarks (i. q. הִסִּיג), Job 24:2.

(2) *to move to*, as the hand to the mouth, 1 Sam. 14:26; a sword, Job 41:18. Hence—

(3) *to move oneself to*, i. e. *to reach, to attain unto, to overtake* any one, Gen. 31:25; 2 Sam. 15:14; as to time, Gen. 47:9. "My hand has attained to something," often i. q. I have acquired, I possess something (compare מָצָא No. 1), Lev. 14:31, seq.; 25:26; Eze. 46:7; followed by לְ Lev. 5:11; without an acc. absol. *to acquire riches*, to grow rich, Lev. 25:47. In some passages *to reach some one* is spoken of joy, Isa. 35:10; 51:11; a blessing, Deut. 28:2; or, on the contrary, terrors, Job 27:20; guilt, Ps. 40:13; the wrath of God, Ps. 69:25.

נְשׂוּאָה f. (from the root נָשָׂא), that which is carried, *a load, burden*, Isa. 46:1.

נָשִׂיא masc. adj. verbal pass. of the root נָשָׂא, *lifted up*.

(1) *a prince*, a general name used both of kings (compare נָגִיד), 1 Ki. 11:34; Eze. 12:10; 45:7, seq.; 46:2, seq.; and also of the leaders of particular tribes; used, for instance, of the captains of the tribes of Israel, Num. 7:11, seq.; 34:18, seq. (fully נְשִׂיאֵי יִשְׂרָאֵל Num. 1:44; נְשִׂיאֵי הָעֵדָה Num. 4:34; 31:13; 32:2); of the Ishmaelites, Gen. 17:20; and even of the princes of families, Num. 3:24, 30, 35, whence the prince of the whole tribe of Levi is called נְשִׂיא נְשִׂיאֵי הַלֵּוִי Num. 3:32, compare 1 Ch. 7:40. נְשִׂיא אֱלֹהִים prince, or phylarch appointed by God, used of Abraham, Gen. 23:6.

(2) pl. נְשִׂיאִים *vapours which ascend* from the earth, from which the clouds are formed, Jer. 10:13; 51:16; whence it is used for *the clouds* themselves, Ps. 135:7; Prov. 25:14. (Arab. نَشَأٌ and نَشْءٌ a cloud newly sprung up.)

נָשַׂק not used in Kal.

Hiphil הִשִּׂיק TO KINDLE, Isa. 44:15; Eze. 39:9.

Niphal, *to be kindled*, Ps. 78:21. (Ch. אַסִּיק id.)

נָשַׂר an unused root, i. q. Ch. נְסַר *to saw*, an onomatop. word, Arab. نشر, وشر, أشر, Æth. ወሠረ: and ወሰረ: Hence מַשּׂוֹר a saw.

I. נָשָׁא not used in Kal, perhaps TO ERR, TO GO ASTRAY, kindred to the verb נָשָׁה to forget, from which is formed inf. absol. נָשֹׁא Jer. 23:39; whence

Syr. ܢܫܘܐ error [In Thes. perhaps *to remove*, i. q. נָסַע ,نشع.]

HIPHIL הִשִּׁיא *to lead into error, to cause to go astray*, whence—(1) *to deceive, to impose* on any one, followed by a dat. 2 Kings 18:29; Jer. 4:10; 29:8; acc. 2 Ch. 32:15; 2 Kings 19:10; Jer. 37:9, אַל־תַּשִּׁאוּ נַפְשֹׁתֵיכֶם "deceive not yourselves." Followed by עַל in a pregnant sense, Ps. 55:16 קרי, יַשִּׁי מָוֶת עָלֵימוֹ "let death deceive (and rush) on them," i. e. let death surprise them contrary to expectation.

(2) *to seduce, to corrupt*, Genesis 3:13; Jer. 49:16.

NIPHAL, *to be deceived*, Isa. 19:13.
[Derivative מַשָּׁאוֹן.]

II. נָשָׁא i. q. נָשָׁה No. II. 2, *to lend*, followed by בְּ Neh. 5:7; whence נֹשֵׁא בוֹ Isa. 24:2, and נֹשֶׁא 1 Sa. 22:2, *a creditor.*

HIPHIL, *to exact* what has been lent, spoken of a creditor; followed by בְּ of pers. Ps. 89:23.
Derivative nouns, מַשָּׁא, מַשָּׁאָה.

נָשַׁב TO BLOW, followed by בְּ *to blow upon* (as the wind), Isa. 40:7. (An onomatop. verb, like the cogn. נָשַׁף, נָשַׁם and שָׁאַף, which see).

HIPHIL—(1) *to cause* (the wind) *to blow*, Ps. 147:18.

(2) *to drive away by blowing*, Gen. 15:11.

I. נָשָׁה TO FORGET a thing, Lam. 3:17; a person, i. e. *to desert, to neglect* him, Jeremiah 23:39. (Arab. نَسِيَ Æth. quadril. ንስሐየ: with the insertion of ה id.)

NIPHAL, *to be forgotten*, Isaiah 44:21, לֹא תִנָּשֵׁנִי "thou shalt not be forgotten by me," for תִּנָּשֶׁה לִּי. Kimchi, תִּנָּשֶׁה מִמֶּנִּי. But the Targ. and Yarchi would make Niphal to be the same as Kal, and thus would render "lest thou shouldest forget me;" had this been the meaning it would probably have been אַל תִּ׳, not לֹא.

PIEL, *to cause to forget*, followed by two acc., Gen. 41:51.

HIPHIL הִשָּׁה i. q. Piel, Job 39:17, "God has made it (the ostrich) to forget wisdom." Job 11:6, "know כִּי־יַשֶּׁה לְךָ אֱלוֹהַּ מֵעֲוֹנֶךָ that God has caused to forget for thee a part of thy iniquity;" i. e. has remitted to thee part of thy iniquity.

Derivative נְשִׁיָּה, and the pr. n. יִשִּׁיָּה, מְנַשֶּׁה.

II. נָשָׁה—(1) TO BORROW (also written נָשָׁא, see that root No. II. It appears to be of the same origin as נָשָׂא, so that it is properly, *to take, receive.* Const. absol. Jer. 15:10; Isa. 24:2.

(2) *to lend to* any one, an jemanden leihen.—(*a*) followed by בְּ of pers. (see בְּ A, No. 4), Jer. 15:10, לֹא נָשִׁיתִי וְלֹא נָשׁוּ בִי "I have not borrowed, nor have they lent anything to me." Isa. 24:2, כַּנֹּשֶׁה כַּאֲשֶׁר נֹשֶׁה בוֹ "as with the debtor, so with the creditor." Deu. 24:11; Neh. 5:10. Part. נֹשֶׁה *creditor*, 2 Ki. 4:1; Psal. 109:11.—(*b*) followed by בְּ of price, i. e. usury, or interest. Neh. 5:11, "the hundredths of money, אֲשֶׁר אַתֶּם נֹשִׁים בָּהֶם for which (wofür) ye have lent at interest;" i. e. which ye demand from your debtors. Part. נֹשֶׁה *an usurer*, Ex. 22:24.

HIPHIL, i. q. Kal No. 2, followed by בְּ of pers. *to lend to any one*, Deu. 15:2; 24:10.
Derivatives, מַשֶּׁה, and נְשִׁי.

נָשֶׁה m. Gen. 32:33, i. q. Arab. نَسًا *a nerve* or tendon passing through the thigh and leg to the ancles, *nervus ischiaticus.* The derivation is unknown. [Referred to נָשָׁה I. in Thes.]

נְשִׁי m. *a debt*, 2 Ki. 4:7.

נְשִׁיָּה f. *forgetfulness*, Ps. 88:13, from the root נָשָׁה No. I.

נָשִׁים pl. f. *women*, see the sing. אִשָּׁה.

נְשִׁיקָה f. (from the root נָשַׁק), *a kiss*, Cant. 1:2; Pro. 27:6.

נָשַׁךְ fut. יִשֹּׁךְ Ecc. 10:11, and יִשָּׁךְ Prov. 23:32, TO BITE, as a serpent, Gen. 49:17; Nu. 21:6, seq. [Piel]; as a man, Mic. 3:5 (Æth. ነከሰ: id.; Syriac transp. ܢܟܬ); metaph.—(*a*) *to vex, to oppress*, Hab. 2:7.—(*b*) *to lend on usury*, Deut. 23:20; since not only lending on usury, but even receiving interest was supposed to mark a sordid person and an oppressor of the weak (comp. Aram. נְכַת, ܢܟܬ to bite; whence נוֹכְתָא usury; Arab. قرض to gnaw; Conj. III. to lend on usury; Gr. δάκνεσθαι ὑπὸ τῶν χρεῶν, Arist. Nub. i. 12; Lat. *usura vorax*, Lucan, i. 171).

PIEL, i. q. Kal, *to bite*, Nu. 21:6; Jer. 8:17.

HIPHIL הִשִּׁיךְ *to take usury of any one*, followed by a dat. of pers. Deu. 23:21. Hence—

נֶשֶׁךְ m. *interest, usury*, Psal. 15:5; Eze. 18:8, 13. שִׂים נֶשֶׁךְ עַל to take usury of any one, Ex 22:24.

נִשְׁכָּה, elsewhere לִשְׁכָּה which see; *a chamber, a cell* in the courts of the temple, Neh. 3:30; 12:44; 13:7. The derivation is not clear. Some consider

it to be transposed for שְׁכָנָה a dwelling; I should rather regard it as the Pers. نشاه a seat, dwelling, from نشستن to sit down. As such a chamber was called in Greek λέσχη, it might easily be supposed that לִשְׁכָּה was taken from that word; but a word of Greek origin in the book of Samuel (1 Sam. 9:22) could hardly be admitted.

נָשַׁל fut. יִשַּׁל (intrans. No. 3)—(1) trans. TO DRAW OUT, TO PUT OFF (Arab. نشل, نثل; comp. the kindred words שָׁלַל, שָׁלָה, נָצַל), as a shoe, Exod. 3:5; Josh. 5:15; *to cast out* (as a people from a land), Deu. 7:1, 22.

(2) *to slip off.* Deut. 19:5, וְנָשַׁל הַבַּרְזֶל מִן־הָעֵץ "and (if) the head should slip from the handle."

(3) *to fall off, to drop down,* used of olives, Deu. 28:40 (fut. A).

["PIEL i. q. Kal No. 1, *to drive out* a people from a land, followed by מִן 2 Ki. 16:6."]

נָשַׁם fut. אֶשֹּׁם TO PANT, used of a woman in child-birth, Isa. 42:14. Kindred roots are נָשַׁב, נָשַׁף, transp. נָפַשׁ; compare Arab. نفس to pant; also, to bring forth, to bear. (Elsewhere fut. יִשֹּׁם belongs to the root שָׁמַם.)

Hence תִּנְשֶׁמֶת, and—

נְשָׁמָה f.—(1) *breath, spirit*—(*a*) the Spirit of God imparting life and wisdom, i. q. רוּחַ אֱלֹהִים; Job 32:8; 33:4; compare 26:4.—(*b*) the spirit of man, *soul*, ψυχή (comp. נֶפֶשׁ No. 2); Gen. 2:7; Job 27:3. Meton. (that which has breath), *a living creature, animans,* i. q. נֶפֶשׁ No. 3, Deut. 20:16; Josh. 10:40. Once used for *the mind,* Pro. 20:27.

(2) *the panting* of those who are angry, used of the anger of God, Isa. 30:33; Ps. 18:16.

נִשְׁמָא Chald. *breath, life,* Dan. 5:23.

נָשַׁף TO BLOW (comp. נָשַׁם), Ex. 15:10; followed by בְּ *to blow upon,* Is. 40:24. Hence יַנְשׁוּף and—

נֶשֶׁף m. suff. נִשְׁפּוֹ—(1) *the evening twilight,* when a colder gale blows (רוּחַ הַיּוֹם Gen. 3:8), Job 24:15; Pro. 7:9; 2 Ki. 7:5, 7; Jer. 13:16; whence *darkness, night,* Isa. 5:11; 21:4; 59:10. (LXX. σκότος, Job 24:15; Pro. 7:9).

(2) *the morning twilight,* Job 7:4; 1 Sam. 30:17.

נָשַׁק fut. יִשַּׁק 1 Ki. 19:20, and intrans. יִשַּׁק Gen. 41:40 (see No. 1)—(1) pr. i. q. Arab. نسق TO JOIN (see Hiph.), TO ARRANGE, TO PUT IN ORDER, Hebr. fut. A intrans. *to dispose, to adjust oneself.* Gen. 41:40, עַל־פִּיךָ יִשַּׁק כָּל־עַמִּי "according to thy word shall all my people dispose themselves;" as it has been well rendered by LXX., Onk., Vulg., Saad. Commonly taken from signif. No. 3, "on thy mouth shall all my people kiss," i. e. they shall declare their fidelity, and submission; but it can hardly be maintained, that such a ceremony was used to shew submission to the minister of the king in the exercise of his functions. [But it would be just as hard to maintain the contrary position: such a ceremony *may* have been used, and this *may* be the meaning of the passage.]

(2) *to arm oneself* [in Thes. this signification is made a separate root, and the meaning assigned is not, *to arm oneself,* but *to draw a bow*] (whence נֶשֶׁק). 2 Chron. 17:17, נֹשְׁקֵי קֶשֶׁת "those armed with bows." Ps. 78:9, נוֹשְׁקֵי רוֹמֵי־קֶשֶׁת prop. "the armed of the archers," i. e. armed archers.

(3) *to kiss* (to join mouth to mouth), followed by a dat., Gen. 27:26; 2 Sa. 15:5; acc., Cant. 1:2; 1 Sam. 20:41. Poet. used, Ps. 85:11, צֶדֶק וְשָׁלוֹם נָשָׁקוּ "righteousness and peace have kissed each other" (in the other member there is, *have met together*), i. e. are mutually connected, joined together, peace follows upon righteousness. Further, *to kiss idols,* is a term applied to those who worship them (which was done by kissing the hand to them, see Job 31:27, and Plin. xxviii. 2), 1 Ki. 19:18; Hos. 13:2.

PIEL, i. q. Kal No. 3, *to kiss,* Gen. 31:28, used of the kiss by which the vanquished promise fidelity and submission to the conqueror, Ps. 2:12. [The Lord Jesus Christ is here spoken of.]

HIPHIL, id. Eze. 3:13, "the wings of the living creatures מַשִּׁיקוֹת אִשָּׁה אֶל אֲחוֹתָהּ which kissed each other," i. e. one of which touched the other; i. q. חֹבְרוֹת אִשָּׁה אֶל אֲחוֹתָהּ Eze. 1:9. Compare Ps. 85:11.

Derivatives נְשִׁיקָה and—

נֶשֶׁק & נֵשֶׁק masc.—(1) *arms, weapons,* 1 Ki. 10:25; Eze. 39:9, 10; Ps. 140:8, בְּיוֹם נָשֶׁק "in the day of arms," i. e. of battle.

(2) *an armoury,* Neh. 3:19 (comp. 1 Ki. 10:17; and the observations on יַעַר No. 2).

נָשַׁר an unused root. Arab. نسر *to tear in pieces with the teeth, to rend* (as a bird of prey), مَنْسِر, مِنْسَر the beak of a bird of prey. Hence—

נֶשֶׁר [in pause נָשֶׁר], plur. נְשָׁרִים, constr. נִשְׁרֵי m. *an eagle* (Arab. نَسْر, Syr. ܢܫܪܐ, Æth. ንስር: id.),

Deut. 32:11 Eze. 17:3. This name, however, is one of wider extent, and sometimes also (like the Gr. ἀετός, and Arab. نسر see Bochart, Hieroz. II. p. 312, seqq.) comprehends the different kinds of *vultures;* especially in those places in which נֶשֶׁר is said to be bald (Mic. 1:16), and to feed on dead bodies, Job 39:27; Prov. 30:17; (Matt. 24:28). The former appears to be the *vultur barbatus*. To the eagle itself, which often changes its feathers, just as a serpent its skin, we must refer the words, Psalm 103:5, "so that thy youth is renewed like the eagle's." See Bochart, Hieroz. loc. cit., and the observations made thereon by Rosenm. t. ii. p. 743, seq., ed. Lips. Oedmann, Verm. Sammll. aus der Naturkunde, i. 5 (who, by a manifest error, would apply all the occurrences to the vulture, and none to the eagle).

נְשַׁר plur. נִשְׁרִין Chald. id., Dan. 4:30; 7:4.

נָשַׁת TO DRY UP, used of the tongue drying up with thirst, Isa. 41:17; of strength, as drying up, Jer. 51:30.

NIPHAL, id., *to dry up*, used of water, Isa. 19:5; compare נָתַשׁ Jer. 18:14 (Æth. ነሠተ: to lay waste, to destroy).

נִשְׁתְּוָן m. Hebr. and Chald. *a letter*, Ezr. 4:7, 18, 23; 5:5; 7:11. The derivation appears to be from the Pers. نبشتن *nobishten*, نوشتن نوستن i.e. to write; a sibilant letter being transposed.

נָתַב an unused root, which had, I expect, the signification of *treading, trampling;* like the Gr. στείβω; hence נָתִיב a beaten path. As to the primary syllables *tab, tap*, and *pat*, imitating the sound of treading; see above. בוס p. CVIII, and דָּבַב, טָפַף. Arab. نتب is, to be lofty, to be swollen up; whence I have elsewhere supposed נָתִיב to be derived; i.e. a raised and fortified way; like מְסִלָּה from סָלַל; but נ׳ never denotes a public and royal road, such as was raised up and formed by art, but always a footpath.

נתונים i. q. נְתִינִים Ezr. 8:17, כתיב.

נָתַח only in Piel נִתַּח TO CUT INTO PIECES (an animal which had been slain), Exod. 29:17; Levit. 1:6, 12; 8:20; the corpse of a person, Judges 20:6. Hence—

נֵתַח plur. נְתָחִים *a piece* of flesh, Lev. 1:8, seq.; Eze. 24:4.

נָתִיב m. and **נְתִיבָה** f. ־ִים and ־וֹת.—(1) prop. adj. *trodden with the feet* (see the root נָתַב). דֶּרֶךְ נְתִיבָה *a trodden way*, Pro. 12:28; and without דֶּרֶךְ id. Jud. 5:6, and hence—

(2) *a footpath, by-way*, a poetic word, Job 18:10; 28:7; 41:24. Plur. נְתִיבוֹת בֵּיתוֹ the ways to his house, Job 38:20.

נְתִינִים m. plur. prop. *given, bestowed* [*Nethinim*], the name given to the ἱερόδουλοι of the Hebrews, or *the bondsmen of the temple* who attended on the Levites in their sacred service, Ezr. 8:17, 20; Neh. 3:31; 7:46, 60, 73; 11:3, 21, etc. As to the origin of the word, compare Num. 8:19. Chald. Ezr. 7:24.

נָתַךְ fut. יִתַּךְ (kindred to נָסַךְ), TO POUR SELF OUT, TO BE POURED OUT; always metaph., used of roaring, Job 3:24; of anger, 2 Chron. 12:7; 34:25; Jer. 42:18; 44:6; of curses, Dan. 9:11.

NIPHAL.—(1) i. q. Kal *to pour self out*, used of water, rain, Exod. 9:33; metaph. of anger, 2 Ch. 34:21; Jer. 7:20.

(2) *to flow down, to be melted*, Ezek. 22:21; 24:11.

HIPHIL הִתִּיךְ, once inf. הַנְתִּיךְ, Eze. 22:20.—(1) *to pour out, to pour forth*, Job 10:10; money, 2 Ki. 22:9.

(2) *to melt*, Eze. 22:20.

HOPHAL, pass. ib. verse 22.

Derivative הִתּוּךְ.

["**נָתַל** a root unused as a verb. Aram. ܢܛܠ i. q. Hebr. נָתַן to give. Hence תִּילוֹן"].

נָתַן fut. יִתֵּן, יִתַּן, also נָתַתָּ 1 pers. (Jud. 16:5), imp. תֵּן, with ה parag. תְּנָה, inf. absol. נָתוֹן, constr. תֵּת (for תֶּנֶת), with suff. תִּתִּי, rarely נְתֹן (Syr. ܢܬܠ).

(1) TO GIVE, followed by an acc. of the thing and לְ of pers. Gen. 25:6; Isa. 8:18, etc.; אֶל of pers. Isa. 29:11; Jer. 36:32; with suff. Josh. 15:19, נְתַתָּנִי "thou gavest me;" Isa. 27:4 (compare other instances of a suffix which must be regarded as a dative, such as Zec. 7:5, although in such cases it may still be taken as an acc., if, instead of *to give*, we substitute the idea *to cause to receive;* compare the verbs in Arab. عطى Conj. IV., and نال, ناول to give, with suff. of the person to whom any thing is given). Followed by an acc. of the thing and בְּ of the price, to give any thing *for*, Joel 4:3; Ezek. 18:13; followed by אֶל to add something *to*, Ezek. 21:34. Impers. Prov. 13:10, בְּזָדוֹן יִתֵּן מַצָּה "from pride arises strife," bey Uebermuth gibt es Streit; Job 37:10.—Specially these phrases are to be remarked —(*a*) נָתַן יָד to give the hand (to the victor), see יָד

No. 1, letter e, but 2 נָתַן יָדוֹ, see ibid, letter *b*.—(*b*) נָתַן בְּיַד to deliver into the power of any one, see יָד letter *aa*, *β*; also נָתַן לִפְנֵי (preis geben), see לִפְנֵי under the word פָּנִים; also followed by a dative, Isa. 50:6, גֵּוִי נָתַתִּי לְמַכִּים "I gave my back to the smiters;" נָתַן עַל יְדֵי to give a command to any one, see יָד No. 1, letter *ee*.—(*c*) נָתַן עֹרֶף to give the back [to turn back], see עֹרֶף.—(*d*) נָתַן פְּרִי to give (yield or bear) fruit (as a tree), i. q. עָשָׂה פְּרִי Lev. 25:19; Psa. 1:3; Eze. 34:27.—(*e*) נָתַן רַחֲמִים לְ to have compassion for any one, see רַחֲמִים.—(*f*) נָתַן כָּבוֹד, עֹז לְ to ascribe glory or strength to any one, Ps. 68:35; Jer. 13:16.—(*g*) נָתַן בְּמִשְׁמָר *to give* any one *into custody*, see מִשְׁמָר, compare Gen. 39:20.—(*h*) מִי יִתֵּן *who will give?* a phrase used in wishing, i. q. Oh that any one would give, Oh that I had! see מִי No. 1, *d*. It is construed followed by an acc. Deut. 28:67, מִי־יִתֵּן עֶרֶב "Oh, that it were evening!" followed by an inf. Ex. 16:3, מִי־יִתֵּן מוּתֵנוּ "Oh that we had died!" Job 11:5; followed by a finite verb, either with or without the part. וְ, Deut. 5:26; Job 19:23; 23:3.

Farther, *to give* is used—(*a*) for *to teach*, Prov. 9:9, "give to a wise man (wisdom), and he will be still wiser." Compare לָקַח No. 2.—(*β*) *to allow, to permit* (like the Gr. δίδωμι, Lat. *dare*, *largiri*, Syr. and Arab. ܝܗܒ, وهب); followed by an acc. of pers. and a gerund of the verb, (prop. to give, i. e. to admit any one to do any thing, compare the same consecution in the synonymous verbs, הִנִּיחַ, root נוּחַ, and נָטַשׁ), Gen. 20:6. לֹא נְתַתִּיךָ לִנְגֹּעַ אֵלֶיהָ "I have not allowed thee to touch her;" Gen. 31:7; Ex. 3:19; Jud. 1:34; 15:1; 1 Sam. 18:2; Job 31:30; Psa. 16:10; 55:23; 66:9; Eccl. 5:5. Without לְ Job 9:18; Num. 20:21; once with a dat. of pers. 2 Ch. 20:10.—(*γ*) *to utter, give forth*, as the voice (see קוֹל), impious words, Job 1:22; a sweet smell, Cant. 1:12; 2:13; 7:14; to give forth, i. e. to work a miracle, Exod. 7:9 (elsewhere שׂוּם מוֹפֵת), compare διδόναι σημεῖα, Mat. 24:24. A bolder use is נָתַן תֹּף to give forth a sound by striking a timbrel, i. e. to strike a timbrel, Ps. 81:3.

(2) i. q. שׂוּם *to set, to put, to place* (setzen, stellen, legen). Gen. 1:17; 9:13; 15:10; 1 Ki. 7:39; Eze. 3:20; e. g. to place snares, Ps. 119:110; defences (followed by עַל) Eze. 26:8; to make a covenant, Gen. 9:12; 17:2. Specially—(*a*) נָתַן לִפְנֵי *to set before* any one, 1 Ki. 9:6.—(*b*) followed by acc. of pers. and עַל of pers. or thing; *to set* some one *over* any person or thing, Gen. 41:41, 43; Deu. 17:15; but with an acc. of thing, and עַל of pers. *to impose* any thing upon any one, as a yoke, 2 Ch. 10:9; a fine, 2 Ki. 23:33; also sin, i. e. *to impute* sin; to inflict its penalty upon any one, Jon. 1:14; Eze. 7:3; comp. Deu. 21:8.—(*c*) נָתַן לֵב לְ *to apply the heart to* any thing, to devote oneself to any thing, Eccl. 1:13, 17; 8:9, 16; Dan. 10:12; a phrase which is more emphatic than שׂוּם לֵב עַל to turn the heart to anything. It is also said, נָתַן דָּבָר אֶל לֵב פ׳ to put any thing into one's heart, (used of God), Neh. 2:12; 7:5; and נָתַן אֶל לִבּוֹ ἐν φρεσὶ θεῖναι, Ecc. 7:2; 9:1.

(3) *to make*, as שִׂים, שִׁית, Arab. جعل. Levit. 19:28, שֶׂרֶט לֹא תִתְּנוּ בִּבְשַׂרְכֶם "ye shall make no cutting in your flesh." In like manner, נָתַן מוּם בְּ to cause a blemish, to injure any one, Levit. 24:20. Especially—(*a*) *to make*, or *constitute* any one to be anything, with two acc. Gen. 17:5, אַב הֲמוֹן גּוֹיִם נְתַתִּיךָ "a father of many nations have I made thee;" Exod. 7:1; Lam. 1:13; Psa. 69:12; 89:28; with acc. and לְ of the predicate, Gen. 17:20; 48:4; Jer. 1:5.—(*b*) נָתַן דָּבָר כְּ *to make a thing like*, any thing *similar* to it. Isa. 41:2, יִתֵּן כֶּעָפָר חַרְבּוֹ "he will make their sword as dust;" hence *to regard*, or *treat any thing* as *like* any thing else, *to hold it as* (behandeln als). 1 Ki. 10:27, וַיִּתֵּן אֶת־הַכֶּסֶף כָּאֲבָנִים "and he made silver to be as stones." Gen 42:30, וַיִּתֵּן אֹתָנוּ כִּמְרַגְּלִים "and he held us as spies," er behandelte uns wie Kundschafter (comp. *habere pro hoste*, Liv. ii. 20); Eze. 28:2, 6. Followed by לִפְנֵי of judgment merely, *to hold any one for so and so*, i. e. to judge him to be such. 1 Sam. 1:16, "do not reckon me drunken." Compare Greek τίθεσθαι, for νομίζειν, ἡγεῖσθαι, Passow, h. v. A, No. 5.

Niphal, pass. of Kal—(1) *to be given*, Ex. 5:18; Levit. 19:20; *to be delivered*, Lev. 26:25; *to be given forth* (as a law), Esth. 3:14.

(2) *to be made*, Lev. 24:20; see Kal No. 3.

Hophal, only in fut. יֻתַּן i. q. Niph., Levit. 11:38; Nu. 26:54.

Note. In pret. Kal, the third radical Nun coalesces with the formative letters נָתַתִּי, נָתַתָּ; it once occurs defectively תַּתָּה 2 Sa. 22:41, for נָתַתָּה; like רַד Jud. 19:11, for יָרַד. The passage, Ps. 8:2, has been much discussed, "Jehovah, our Lord, how excellent is thy name in all the earth;" אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם, where תְּנָה is taken by some for inf. absol., while some, with other points would read תָּנָה. But as תְּנָה in twenty-three other places is the imp., it should not here be taken as any thing else [?]; and there arises a very elegant sense if rendered; *which thy glory set thou also above the heavens*, i. e. Oh that the glory of God, which begins to be manifested on this earth (verse 3), may be known and celebrated through the whole universe! [?]

Derived **nouns,** מַתַּת ,מַתָּנָה ,מַתָּן ,נְתִינִים; also the proper names מַתְּנַי ,מַתַּנְיָה ,מַתִּתְיָה and the four which follow.

נְתַן Chaldee only found in fut. יִנְתֵּן, followed by makk. יִנְתֶּן־ inf. מִנְתַּן, i. q. Hebr. *to give*, Dan. **2:16**; **4:14**; Ezra **4:13**; **7:20**. The other tenses are supplied from the verb יְהַב. Hence מַתְּנָא.

נָתָן ("whom God gave"), pr. n. *Nathan*—(1) a prophet in the time of David, 2 Sam. 7:2; 12:1; 1 Ki. 1:8; Ps. 51:2.—(2) a son of David, 2 Sam. 5:14.—(3) 23:36.—(4 and 5) 1 Kings 4:5.—(6) 1 Ch. 2:36.—(7) Ezr. 8:16.—(8) 10:39.

נְתַן־מֶלֶךְ ("whom the king has placed," i. e. constituted), [*Nathan-melech*], pr. n. of a courtier of Josiah, 2 Ki. 23:11.

נְתַנְאֵל ("whom God gave"), [*Nethaneel*], Gr. Ναθαναήλ, pr. name—(1) Nu. 1:8; 2:5.—(2) of several others, who are once mentioned in these places, 1 Ch. 2:14; 15:24; 24:6; 26:4; 2 Ch. 17:7; 35:9; Ezr. 10:22; Neh. 12:21, 36.

נְתַנְיָה & **נְתַנְיָהוּ** ("whom Jehovah gave"), [*Nethaniah*], pr. n. m.—(1) a son of Asaph, 1 Ch. 25:12.—(2) 2 Ki. 25:23, 25; Jer. 40:8, 14.—(3) Jer. 36:14.—(4) 2 Ch. 17:8.

נָתַס TO TEAR UP, TO BREAK UP, the ground; kindred to the verbs נָתַץ and נָתַשׁ. Job 30:13, נָתְסוּ נְתִיבָתִי "they tear up my path." (4 MSS. read by a gloss נָתְצוּ).

נָתַע i. q. נָתַץ No. 2, TO BREAK OUT (the teeth); ץ being (in the Aramæan manner) changed into ע.

NIPHAL, pass. Job 4:10.

נָתַץ fut. יִתֹּץ—(1) TO DESTROY, TO BREAK DOWN, as houses, statues, altars, etc., Levit. 14:45; Jud. 6:30, seq.; 8:17; metaph. *to destroy* men, Job 19:10; Ps. 52:7.

(2) *to break out* teeth, Ps. 58:7; comp. נָתַע.

PIEL, i. q. Kal No. 1, 2 Ch. 31:1; 33:3.

NIPHAL, PUAL and HOPHAL, pass. of No. 1, Jer. 4:26; Jud. 6:28; *to be torn away* (spoken of a rock), Nah. 1:6.

נָתַק TO TEAR AWAY, Jerem. 22:24. Applied figuratively in a military sense, *to draw away*, *to cut off any one* (from a place), Jud. 20:32. See Niphal and Hiphil. Part. pass. נָתוּק *castrated*, Lev. 22:24.

PIEL, *to tear up* or *off*, as roots, Eze. 17:9; *to burst* bonds, Psal. 2:3; 107:14; a yoke, Isa. 58:6 *to wound by tearing*, Eze. 23:34.

HIPHIL, metaph. *to separate out*, Jer. 12:3; *to draw away from*, *to cut off* from any place Josh. 8:6.

NIPHAL—(1) *to be torn away*, *to be broken*, e.g used of a thread, a cord, Isa. 5:27; Jer. 10:20; Jud 16:9; Ecc. 4:12; a rope, Isa. 33:20. Metaph. Job 17:11, "the counsels of my mind are broken off;" i. e. frustrated.

(2) *to be torn out*, as from a tent, Job 18:14. Pregnant construction, Josh. 4:18, "and when the soles of the feet of the priests were plucked up (from the muddy channel and set) on the dry land."

(3) *to be separated*, Jer. 6:29; followed by מִן *to be drawn away from*, Josh. 8:16.

HOPHAL הָנְתַּק i. q. Niphal No. 3, Judges 20:31. Hence—

נֶתֶק m.—(1) *a scall, scab*, in the head or beard, Lev. 13:30, seq.

(2) *one suffering from a scall*, Levit. 13:33 see נֶגַע No. 2. Root נָתַק to pluck out (hairs), from the hair falling off from places where there is a scall.

נָתַר fut. יִתַּר.—(1) TO TREMBLE, TO PALPITATE (as the heart), Job 37:1. (An onomatop word, like τρέω, τρέμω, *tremo*.)

(2) i. q. Arab. نتر "to fall off, to fall away, especially with a fluttering noise," i. e. the sound made by leaves which fall from the trees when they are dry and withered; hence Ch. and Syr. נְתַר, ܢܬܪ to fall, as a leaf or fruit. See Ch. and Hiphil No. 2.

PIEL, *to tremble*, i. e. *to leap* (as a locust), Lev. 11:21. For verbs of trembling are applied to leaping, compare חָרַג, חַרְגֹּל.

HIPHIL—(1) causat. of Kal No. 1, *to cause to tremble*, Hab. 3:6.

(2) i. q. Aram. Aph. prop. *to shake off* the leaves of a tree; hence *to shake off* a yoke, Isa. 58:6; and also הִתִּיר אֲסוּרִים to shake off the yoke of captives, *to loose* captives, Ps. 105:20; 146:7. Poet. Job 6:9, יַתֵּר יָדוֹ וִיבַצְּעֵנִי "Oh that he (God) would let loose his hand, and cut me off," i. e. kill me. The hand of God, while not exerted, is spoken of as if it were bound; when stretched out, as if it were freed.—וַיַּתֵּר 2 Sam. 22:33, see the root תּוּר.

נְתַר Ch. and Syr. *to shake down*, a leaf, or the fruit of a tree; see Hebr. No. 2.

APHEL, *to shake down* (leaves), Dan. 4:11.

נֶתֶר m. *nitre* (Gr. νίτρον, λίτρον), prop. *natron* of the moderns, *fossil alkali, potash* (different from בֹּרִית vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to be so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, Beyträge zur Geschichte der Erfindungen, t. iv. p. 15, seq. Also the same writer's Comment. ad Aristot. de Mirab. Auscultat. c. 54. J. D. Michaëlis, de Nitro, § 10.

נָתַשׁ fut. יִתּשׁ prop. TO PLUCK UP plants (see Hophal); hence—(*a*) *to destroy* cities, Ps. 9:7; idols, Mic. 5:13.—(*b*) *to expel* nations from a land (opp. to נָטַע), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, וּנְטַעְתִּים וְלֹא אֶתּוֹשׁ "I will plant them, and not pluck them up," i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

NIPHAL, pass. *to be expelled* (used of a people), Jer. 18:14; 31:40; Am. 9:15; *to be overthrown*, as a kingdom, Dan. 11:4.

(2) i. q. נָשַׁת (Isa. 19:5) *to dry up*, as water, Jer. 18:14.

HOPHAL, *to be plucked up*, Eze. 19:12.

ס

Samech, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, סָמֶךְ, denotes *a prop, support*, to which this letter answers in form in the Phœnician alphabet, 𐤎.

In *sound* I suppose that it was anciently pronounced as a lighter sibilant than שׂ, which latter, before the use of diacritic points, was not distinguished in writing from שׁ, see Lehrg. pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter ס, as סָבַב, סוּר, or with the letter שׂ, as שָׂמַח, שׂוּם; and many roots written with the letter ס even differ altogether from the roots written with the letter שׂ, as סָכַל to be foolish, שָׂכַל to behold, to understand, סָכַר to shut up, and שָׂכַר to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter Samech (ܣ) alone is used, and so in Arabic the letter Sin (س); the Chaldee, following the Syriac, commonly substitutes ס for the Hebrew שׂ, as שְׂאֹר, Ch. סְאוֹר leaven; שָׂבַר, Ch. סְבַר to expect. And this uncertainty in spelling appears even in the later Hebrew, where סָכַר stands for שָׂכַר Ezr. 4:5; שִׂכְלוּת for סִכְלוּת folly, Ecc. 1:17. [This is *assuming* what cannot be admitted, that Ecc. is one of the *later* books.]

Instead of the Hebrew שׂ in Arabic ش is commonly used; for ס س, as سجد סָגַד to adore; أسر אָסַר to bind; بسر בֹּסֶר a sour grape; كسا כָּסָה to cover; more rarely ش, as شتوة סְתָו winter.

In the Hebrew language itself, and in the Aramæan, ס is not unfrequently interchanged—(*a*) with the harder שׁ, as סִרְיוֹן and שִׁרְיוֹן a coat of mail; כָּנַס Aram. כְּנַשׁ to gather; סְכַן and שָׁכַן prop. to inhabit; סָפַח and שָׂפַח to pour, etc.; compare סָפַר, סָכַל, etc. We know also that the Ephraimites pronounced שׁ like the letter Samech, Jud. 12:6.—(*b*) with ז and צ; see under those letters.

סָאָה an unused root; Arab. سا *to extend, to expand;* also to cut off anything extended, as a cloth; hence perhaps *to measure* (see מָדַד); whence—

סְאָה plur. סְאִים f.—(1) *measure*. With this meaning, following Aqu. Symm. Theod. Chald. Syr. I explain the difficult word בְּסַאסְּאָה Isaiah 27:8; contr. from בְּסְאָה־סְאָה (with Dag. fort. conjunctive; like מַלָּכֶם for מַה־לָּכֶם), *to measure* (and) *measure* (je nach dem Maaße), i. e. moderately; comp. בְּמִשְׁפָּט Jer. 10:24; and לַמִּשְׁפָּט Jer. 30:11; 46:28. Less suitable is the explanation lately proposed, viz. that בְּסַאסְּאָה is for בְּזַעְזְעָהּ (root זוּעַ), *by moving, terrifying her*.

(2) specially a certain particular measure of corn; according to the Rabbins, *the third part of an Ephah* (אֵיפָה); according to Jerome on Matt. 13:33, *sesquimodius*, Gen. 18:6; 1 Sam. 25:18. Dual. סָאתַיִם for סְאָתַיִם 2 Kings 7:1, 16; in the Syrian manner contr.; like מָאתַיִם, מְאָתַיִם. From the Aramæan form ܣܐܬܐ has arisen Gr. σάτον, which is used by the LXX., the writers of the New Test., and Josephus.

סְאוֹן m. *a shoe;* specially a military shoe, *caliga;* to be distinguished from the *ocrea* (מִצְחָה). (Chald. סֵין; Syr. ܣܐܘܢܐ). Isaiah 9:4, כָּל־סְאוֹן סֹאֵן "every shoe of him that is shod," i. e. of the soldier. From the root—

סָאַן—(1) pr.; apparently TO BE CLAYEY, MIRY; compare Chald. סָאן, סְיָן; Hebr. טִיט clay; kindred to